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A Missionary Community

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For readers of the Student World it should be by now almost a platitude to say that the Federation is in its essence missionary. Time and time again we have emphasized both the origin of Student Christian Movements, and more particularly of the Federation, in the missionary concern of some great leaders, especially John R. Mott. It has been shown that historically the Student Volunteer Movement was behind the creation of the Federation. Especially it is more than clear that the concern of those who met in 1895 at Vadstena for the foundation of the Federation was to get students involved in the great missionary movement of the last century. When Mott wrote one of his first books, *Strategic Points in the World's Conquest*, he defined the purpose of the Federation as follows: "It is nothing less than the uniting of the Christian forces of all universities and colleges in the great work of winning the students of the world for Christ, of building them up in him, and of sending them out into the world to work for him." One can say, therefore, without exaggeration that the *raison d'être* of the Federation is missionary. "Winning the students of the world for Christ": the fundamental task of Student Christian Movements is evangelism among students; unless they fulfil this primary vocation all other pieces of work they may undertake, doctrinal studies, prayer, participation in the life of the university and of the nation, all this will be in

vain because it will miss its point of application ; experience has shown indeed that unless Student Christian Movements took seriously this ministry of witness and evangelism they actually disintegrated or at least decayed very profoundly. "Sending them out into the world to work for him" : The Federation has always been and will ever remain a body responsible for preparing students for active service of witness, not only in the academic world but throughout the whole world as responsible participants in the total missionary ministry of the Church ; Student Christian Movements have always one way or another presented students with the challenge of missionary service and tried to interpret the mission of the Church as a whole ; at the present moment in concentrating for seven years its program of studies and conferences on "The Life and Mission of the Church" the Federation simply keeps in line with the direction it received in its early days from its father founders. "Uniting the Christian forces of all universities and colleges" ; how remarkable that in 1897 already Mott saw clearly that the ecumenical nature of the Federation was indispensable to the fulfilment of its missionary obligations ; throughout sixty-five years of work, searching and experimenting, the Federation has discovered that this was not a mere principle or doctrine but a daily reality ; without unity mission is impossible.

The early years

However, the Federation is missionary in a second sense which has become especially clear again since the end of the second world war : it behaves in certain aspects of its work as a missionary sending society. In its early years, let us say during what has been called the Mott period (1895-1920), the leadership of the Federation, and especially the two great figures, John Mott and Ruth Rouse, were missionaries in the most practical sense of the word : they went around the world preaching the gospel and planting the Church in the form of Student Christian Associations and Movements in a great many countries of the world. The many travels of Mott around the world have been described many times in the several biographies of

this great man. Ruth Rouse herself has described this period in her book on the Federation. The life of our Federation in these days was characterized not only by the burning missionary zeal already mentioned, but also by the importance of the role of senior leadership in the direction of the Federation and of its member Movements. When nowadays we complain about the proportion of senior leadership (SCM Secretaries especially) in meetings of the General Committee or in the membership of the Executive Committee we are not aware of the even greater domination by senior persons in our first decades. I think we should not be afraid of this tradition : in these days of first discoveries and efforts it was most valuable to be able to count on the wisdom of rather mature Christian leaders ; especially it was precious that national Movements were represented in the Federation by these senior leaders in order to ascertain from the outset that the Federation was something else than its international staff and Officers. If today one can say without hesitation that the reality of the Federation is to be found in its members at national and local level and not primarily in its international headquarters, we certainly owe it to a large degree not only to the wisdom of John Mott and his colleagues but also to the fact that they met, as leaders of national Movements, people quite capable of standing up for real conversation and discussion in the planning of Federation life.

Between the wars

During the inter-war period (1920-1938) it looked as if the Federation was losing something of its missionary impetus. It certainly did not surrender its fundamental evangelistic responsibility in the university. But on the one hand it went through a period of self-examination in matters of faith and doctrine and it tried to work out this faith in terms of the Christian responsibility in the sphere of social, political, racial and international problems ; these were the years of the great theological debates between Anglo-Saxon liberalism and continental neo-orthodoxy, the days of the great ecumenical definitions of Federation policy, the days of Bible study and

theological renewal, the days of the great enthusiasms for peace, justice and freedom, and of the preparation for the struggle against totalitarianism. On the other hand, occupied as it was with this very serious theological, ecumenical and ethical search, paralyzed also by material difficulties (political unrest and economic crisis) the Federation did not seem to do much to pursue the extension started in the Mott period into new areas and countries; there were indeed some new efforts in Asia marked by the General Committee in Peking, 1922, and the famous Java conference of 1933, but it was also during these years, to be precise in 1930, that direct SCM work in Latin America was abandoned. However, it was also during this period that the life of existing Student Christian Movements first gave signs of real maturity in many more countries; it was during this period (at Peking in 1922) that the Federation emphasized the role which "younger churches" must play in the great missionary enterprise of the Church, ministers and lay workers sent by Western churches having to serve under the direction of and in full fellowship with the local church ministers and laity; in the same way during this period it became obvious that Student Christian Movements more recently created or with fewer resources, for instance in Asia and in some parts of Europe, were absolutely equal partners in the Federation and that foreign personnel sent to them by older Movements were to be under the direction of the national leadership.

New opportunities for expansion

Curiously enough a new period of extension of the Federation began during the second world war. Robert Mackie, General Secretary of the Federation, had established his provisional headquarters for the war period in Toronto, Canada. War prevented him from paying visits to Europe and Asia. This enabled him to resume the efforts of the Federation in Latin America and through his and several other visits a new period of SCM life started in that continent. A decisive action was taken in 1951 with the appointment of Valdo Galland as Secretary for Latin America and with the organization in 1952 of a Latin American Leadership Training Course in Brazil.

In Asia the end of the second world war opened new doors ; the new independence of several countries represented a challenge for the Federation especially since these young nations immediately made considerable efforts to develop their system of higher education. To Asia also, and even earlier, Federation staff were sent ; sometimes one, and sometimes two, Federation Secretaries were assigned to the Asian region. A first Asian Leadership Training Course took place in Ceylon at Christmas 1948. In Africa a similar process is now under way ; if things have moved more slowly it is both because Asia and Latin America were absorbing so much of our resources, and also because African nations are only now reaching their independence and accordingly university development is less advanced. The first African Leadership Training Course was held in Ghana in 1958 and a first Secretary for work in Africa, Inga-Brita Castrén, started her work there in September 1959. Finally, plans had been made for a similar development in the Middle East ; they were to be initiated effectively in 1957 ; the 1956 Suez crisis has unfortunately delayed these plans, but only delayed them.

What policy has the Federation followed for this extension ? It would first be true to say honestly that it has followed none ; things happened which offered such an opportunity for this or that piece of work that nothing could be done but to go ahead sending a visitor here or organizing a conference there or establishing the foundations of a Student Christian Movement in some university or college ; we were led by God through a rapid succession of events and tried to obey him *hic et nunc*. However, it became more and more urgent as this expansion went on to try to organize it and therefore to think of its significance and requirements, so that it is now possible to describe, at least in a provisional fashion, both the policy of the Federation with regard to this missionary expansion and the problems which this expansion poses.

Responsibility for the national Movements

As I have said above, the life of the Federation has always been that of its members at national and local level rather than that of world headquarters and staff. The task of the

Federation international leadership and especially the task of the staff of the Federation is not to substitute themselves for national Movements and their branches in the fulfilment of their fundamental mission, but to render specific services to these Movements in the fulfilment of their mission. Now what is required if a Student Christian Movement is to fulfil this missionary vocation in the university and in the Church ? I would like to mention on the basis of past Federation experience four characteristics of SCM work and perhaps of church work in general ; I do not mean that there are not many other commissions and qualifications, I am simply selecting those which have implications for the particular responsibility of the Federation to its member Movements.

1. Evangelism in the university will never be performed more effectively than by members of the university community. SCMs should therefore preserve their student character, that is to say, communities in which the final responsibility for initiative, decision and action lies in the hands of students (and teachers when the SCM widens the scope of its activities to the whole university).

2. In the case of inter-denominational Movements, which are still the large majority of member Movements especially in Asia, Africa and Latin America, it is indispensable to preserve both the effective rooting in the faith and participation in the life of their churches by single members, and the unity in prayer, fellowship, study and witness of all members of the Movement.

3. When a young Movement has to rely on foreign support and especially on foreign leadership it must be considered as a temporary and undesirable situation, and efforts must be directed systematically towards the training of indigenous leadership.

4. When they meet together in the fellowship of the Federation national Movements must learn to respect one another's responsibility and freedom but also be aware of their interdependence in faith and service ; there is no room in the Federation for centralized uniformity but neither for an isolationism which makes international contacts a superfluous luxury.

Principles and action

It is important for the Federation as well as for its member Movements to keep these four points in mind especially during the period of expansion since each one corresponds with a very real temptation proceeding from the very phenomenon of expansion. In order to be immediately effective, "to get things done" in universities where the Christian community is still very small and weak, it is tempting to come with experienced student workers to build up and carry out immediately a program of evangelization, doctrinal teaching and community living; in the early stages at least such a method appears fruitful; it has results: but in the long run it will also appear that as long as students and their teachers have not themselves assumed the responsibility for this task of witness and it depends entirely on available resources in money or personnel from outside, then at the first crisis this work which looks flourishing may completely collapse. In the same way it may appear that many other activities are more urgent than leadership training programs which are applied primarily to students already Christian and necessarily very limited in the numbers they reach; nevertheless without this leadership training and all its costs no responsible local community of Christians will become capable of finding its way to missionary service. Are you thinking how much simpler it would be to carry on student Christian work, in a university or college where nothing has yet been done, on purely denominational or confessional lines? Why bother with all the complications of ecumenism? Is witness along clear-cut doctrinal lines not more effective than when involving ecumenical variety? At this point two answers must be given: first, that experience has unfortunately shown that when one denomination starts separate work in this way others will do the same, division and even competition follow with their disastrous effect on the non-Christian outsiders who find in our conflicts a perfectly good reason for refusing to believe what we say about Christ; second, we have no choice: no argument of effectiveness and realism will stand against God's order and promise; what is unrealistic is not to assume the practical burdens of ecumenical cooperation and witness, it is

to refuse ecumenical cooperation and witness when we know that Christ is one and his Church also ; it may look foolish to complicate our missionary task by trying to preach together when we are still divided doctrinally on many important points, it is even more foolish to preach separately when we know that God has promised to be with those who are together and not with those who are separate. Finally, it is very tempting for the Federation to go the way of centralization, to take decisions in Geneva on the ground of experience and broader vision in order to avoid repeating in Africa the mistakes made by European SCMs or in Asia the mistakes of American SCMs. Again if the Federation accepted this way of efficiency it would be in danger of losing its fundamental effectiveness ; the missionary responsibility would lie really with the international body in its anonymity rather than with the local community, with the personal responsibility of each of its members.

The creation and support of new movements

If it has become very important for the Federation to elaborate these principles and to watch the way in which it carries on its action, it is because in this period of missionary expansion it has really gone beyond serving existing national Movements : it has taken and continues to take the initiative in creating new Movements, it has accepted the responsibility for largely financing the life of these Movements, it has undertaken even to recruit foreign personnel, especially experienced SCM staff in the older Movements, for service in the younger ones. It has been thus compelled to assume functions which were not originally intended as its own ; beyond being a Federation of national Movements (as the title of the Federation in French shows much more clearly : *Fédération Universelle des Associations Chrétiennes d'Etudiants*) it has now the function of a central missionary agency similar in a sense to traditional missionary societies. This is a fairly serious situation since it endangers the equal partnership of national Movements in the Federation : is it possible for this or that young Movement, the budget of which is covered sometimes up to eighty per cent

by contributions secured through the Federation's Program of Mutual Assistance, to feel entirely free in participating in Federation meetings with the delegates of the Movements from which this financial support comes? Or conversely will these Movements who contribute feel free to make criticisms of the work of the younger Movement they try to help, precisely because they do not wish to look patronizing? On the other hand, is it not fairly dangerous when the political situation is as tense as we know it nowadays, to give the impression, not so much to Christian students as to the non-Christian ones, that the SCM in their country is relying on financial support from a Western country? And the problem is even more acute when support takes the form of a fraternal secretary and not only of money. This is why until now the Federation has tried to avoid bilateral relations in matters of Mutual Assistance and has rather tried to work towards the establishment of an international pool from which Movements in need would receive. This has not been realized however and most contributions to our Program of Mutual Assistance are earmarked for a specific project; but in most cases funds have carefully been transmitted through the Federation in order to avoid the establishment of the more objectionable of possible ties of dependence within the Federation membership. Above all we can be thankful that until now there has been absolutely no sign of a desire on the part of any national Movement to make use of its financial facilities to control the life either of other Movements or of the Federation itself. It is significant that when the question was raised once in a Federation General Committee whether financial independence was a condition for full affiliation to the Federation this idea was unanimously rejected.

However, our Program of Mutual Assistance does not include only SCM contributions but more and more church and missionary society grants. While these do not create problems of tension within the Federation membership they raise other questions and especially that of the ecumenical and student character of national Movements. Here again we can only rejoice that until now it has been possible to avoid major mistakes and that co-operation between the Federation and especially missionary societies is getting not only closer and

wider but deeper and reflecting greater understanding year after year. Through regular consultations, through the constant work of interpretation done by Federation regional Secretaries, the needs of these "younger churches" areas are presented to missionary bodies and solutions sought for preserving the riches of our ecumenical tradition, avoiding competition, and especially stimulating student initiative and responsibility instead of relying exclusively on the leadership of student pastors and workers.

Helping the younger Movements

There are four ways through which the Federation puts into practice this missionary responsibility towards younger Movements whether they are already in existence or to be created. I have already mentioned our annual Program of Mutual Assistance. In recent years it has continued to expand and much more needs still to be done. A second method of action has already been referred to also, that of regional staff appointments: there are at present four such Secretaries, two for Asia, one for Africa, one for Latin America. Their function is both to do what any Federation Secretary ever did when visiting a national Movement, i.e. interpreting what goes on in the rest of the Federation community so that lessons can be drawn in a real process of mutual exchange from country to country; but these regional Secretaries have additional jobs: they must in many cases substitute themselves for national staff when it does not exist as yet, helping to strengthen or even create local branches, looking for senior support for the young SCM in the country itself, and interpreting the needs of this young Movement to the Federation; they must also carry on some regional activities to which I come now.

Regional Leadership Training Courses

One of them has been regional publications: at the present time we must mention especially *Testimonium*, the magazine of the Latin American SCMs in Spanish and Portuguese, and WASP: West African Study Project (*Réflexions Africaines*), study material in English and in French for African Movements.

But the fourth and by far the most important regional responsibility of Federation Secretaries in Asia, Africa and Latin America has been the organization of leadership training courses. In view of the considerable importance mentioned already of training responsible indigenous leadership for young SCMs there is no reason to be surprised at the role which these leadership training courses have played in the Federation in the last twelve years. At a moment when the traditional form of student conferences seemed to become irrelevant, or at least much less relevant than before the war, leadership training courses met with great enthusiasm and bore great fruit very quickly. An almost standard pattern has been devised through years of testing: a leadership training course should last between ten and fifteen days with a rather intensive program of work, it should not include more than one hundred participants, with at least ten per cent of teachers and leaders; the curriculum should include Bible study, doctrinal teaching on the basis for instance of the Apostles' Creed, study of the world in which students live (university and culture, politics, international relations, personal life), training on the methods of SCM life and work, and of course basic to all, worship, both because no work can be done without worship and also because many students need to learn how to worship together, especially in a multi-denominational framework.

Some pitfalls and temptations

In spite of all the care the Federation may take to avoid the risks mentioned above, and especially in spite of its efforts to use Federation staff, publications, and leadership training courses on a regional basis to alleviate the problems arising from foreign support to young national Movements, there is no doubt that risks remain. But the alternative is to fulfil our mission as Mott defined it in 1897, accepting these risks, constantly on guard against the temptations around us, or to preserve what has been sometimes called a Federation style but at the cost of surrendering part of our responsibility and letting other bodies assume it. The question should not be discarded lightly. There are quite valid arguments to justify a course of action by which we would try to preserve everywhere

in the world small groups showing these characteristics of student initiative and responsibility, of ecumenical openness and confessional honesty, expecting these small groups to work as leaven in the larger lump of denominational student societies and of the Christian students gathered around university chaplains or pastors. Until now, however, the Federation has chosen the other way and it tries now not only to preserve these invaluable riches in the well-established SCMs., but also to bring them from the beginning into all places where evangelistic work is undertaken in a university, college or school. This implies that the Federation assumes a number of financial, organizational and diplomatic responsibilities. These may look very tiresome to Federation staff and perhaps superfluous to many national Movements. They have until now appeared essential if the Federation is to remain a missionary community not only by calling its members to missionary service where they are and in the total mission of the Church, but also by taking direct and major responsibility in the Church's strategy of expansion in the academic community throughout the world.

Fresh thoughts on Staff and Organization

Such a choice can be made only by accepting certain risks, by being watchful, and especially by constant prayer. It also calls for continued and perhaps more systematic thinking. At the present time the Federation is in process of re-thinking its staff policy: should the method of regional secretaries in the strict sense of the word be continued, or should we come back to a more flexible conception in order to avoid some dangers of regional isolation, if not isolationism? Would it not be also desirable to transfer many of the functions now performed by Federation staff to secretaries of national Movements willing to give some months to work in another region? How could regional work be really an expression of a desire of the whole SCM community in that region and not only of the conceptions and concerns of Federation Secretaries or of the Executive Committee as a whole? It is also necessary to consider ways in which the inter-dependence of national Movements in the Federation could find a more real expression:

how could the mutual exchange and correction among them take a more effective form ? Especially how could we better work for the preservation of student responsibility not only at international level but particularly at local level ? I have spoken at length about the importance of student initiative and responsibility ; but are students willing and ready to assume it ? Too often when this initiative and responsibility are missing the blame is put on some senior person or body. One might ask whether the present student generation in a large part of the world does not simply shrink from taking initiative and responsibility and does not prefer to follow the leadership of a professional leader ? It is urgent to answer these questions and for the Federation to find its way, for the preservation of one of its essential characteristics.

We are in a period of missionary expansion, we have to plan intelligently our missionary strategy, but above all we must remain all the time open and therefore flexible. Once we have planned God remains the master and we are but unprofitable servants. Nothing would be more deadly for the Federation than to become petrified in institutional or mythological forms. We are a missionary community or rather a missionary movement. We must remain all the time ready to move in new directions as God may call us to do.

A Federation Team visits North Africa

VALDO GALLAND

Having had the responsibility and privilege of organizing and participating in a Federation team tour in North Africa, I should like to describe this enterprise and give you a few personal impressions of one of the more unusual Federation experiences.

Purpose and preparation of the team

The purpose of this expedition was simple. It was to establish direct and personal relationships with Moslem students on their own soil, in their own social, political and cultural setting, in order to get to know, understand and like them. We are living in a period when Islam is awakening, and spreading into new countries, and therefore facing the church with a thousand-year-old question in a new and urgent form. Two Moslem countries of North Africa — Tunisia and Morocco — were chosen for this experiment, not because of their proximity to European shores nor because of the burning question of Algeria, but because ecumenical leaders who had been there, and who were inviting the Federation to face its responsibilities to the Moslem student world, assured us that intellectuals and students of these countries are particularly pleased to meet their fellows even though they do not share their Muslim faith and tradition. Here, then, was an opportunity for a real encounter. Now if Christians want to understand Islam and the question it puts to the Church, they must know some Muslims and therefore must seek a real encounter.

The team's tour in North Africa was not for the purpose of evangelism in the kerygmatic sense of the word. But through its desire to understand, to know and to love, and also through its very international composition (five Europeans, two North Americans of whom one was a negro, two Africans, two Latin

Americans and one Asian) silently proclaiming the universality of the Christian faith, the team's witness was evangelism in the widest sense of the word.

We began by spending two days at Marseille, our meeting-place, with the object of getting to know one another and of preparing ourselves together for the task before us under the competent leadership of Dr. H. Kraemer who was to accompany us and guide us throughout the tour.

The programme in Tunisia

The week spent in Tunisia was as full of events as the two weeks in Morocco. At Tunis we met various groups of students : members of the General Union of Students of Tunisia at a meeting for the exchange of information, and at a meal to which they invited the team at a restaurant in the town ; twice we met the Tunisian section of the General Union of Moslem students of Algeria ; students and professors of Zeitounia University, the ancient Moslem institution for higher education ; and a good number of students at the University restaurant where we went for meals. A few lectures helped us to get a better understanding of the economic and educational problems of the country : one by the director of the Planning Division, one by the Director of the office attached to the Ministry of Education, and one by the Director of the recently inaugurated Training College. Talks with the leaders of the Protestant Churches, with the White Fathers and with the Roman Catholic University Chaplain and a few of those who worked with him, gave us an idea of the problems and of the work of Christians in this Moslem land. Finally our knowledge of the Tunisian situation was completed by visits of a more touristic kind : the Medina or old city of Tunis, the archeological museum and the towns of Kairouan and Carthage.

Morocco

The visit to Morocco included, in addition to the attempt to understand the students of the country in their religious, educational, cultural, social, economic and political setting (by means of lectures and meetings at Rabat, Casablanca and Fez)

two special elements : first of all, a four-day meeting with fifteen Moroccan students in the Government youth centre known as "Les Chênes" not far from Rabat ; living together for several days and studying — by means of lectures and debates — the subject "The student, the University and the City" established bonds of real friendship between Christian and Moslem students ; in the second place, our stay, during the last days of our visit — at the Benedictine Monastery of Toumliline where we were able to see at close quarters what a real "Christian presence" on Moslem soil can be and at the same time draw out the conclusions of our three weeks' experience.

Letter from the team to the Movements

It was during this attempt to get our impressions into focus that the team decided to express in a letter to all SCMs some of the strongest convictions to which the visit had brought them. I should like here to reproduce nearly all of this letter :

We are aware of the limits of our knowledge, after such a brief visit, and we must recognize that our understanding of the various elements of the life of the students we have met is inadequate. Nevertheless, we have become convinced that North African students are experiencing in a unique way the radical transformation of our world. They are divided between two almost irreconcilable worlds. On the one hand, they are still asked to be faithful to their past as shaped by Islam ; on the other hand, the exigences of the modern life which has invaded their country force them to devote all their efforts to the search for new structures for their nation. They have a bad conscience when they think they must reject their past, and yet when they make an effort to respect it, they do not know how to adapt it to modern life. It is no exaggeration to say that they live in a very painful situation. This drama is accentuated by a striking lack of leadership in all realms : administrative, educational, technical, industrial, etc.

We are convinced that Christians have a duty in this situation. Our experience has proved to us that there is a new openness in the Moslem world, particularly among students. Even if there is still mistrust of the Christian Church, which is always confused with the West, even if there has been for

centuries enmity between Christianity and Islam, often caused by the attitude of Christians themselves, we believe that today contacts can be established with North African students. As a result, we must be alive to every opportunity to create, maintain, and multiply these human relationships. Through these contacts we can put ourselves at their service, trying humbly to help them to resolve their innumerable problems. They have a right to our help. We owe it to them, for we Christian students are one body with those Christians who are responsible for the upheaval of the world in which they find themselves.

We address this appeal to you with the conviction that the World's Student Christian Federation and all its members must have a share, no matter how small, in the effort of the Christian Church to serve in a disinterested way the Moslem world. This is a service which is required of us by the love of Christ, and all the more urgently because the Moslem world has never had an opportunity even to glimpse the true nature of Christianity. We must share with our Moslem brothers this love of Christ which changes us and can change all men.

Personal Impressions

By way of expressing my personal impressions I propose to underline four expressions or sentences from this letter.

1. "*The upheaval in which they find themselves.*" This sentence should be read alongside this other: "They are experiencing in a unique way the radical transformation of our world." The students of North Africa are not caught in a situation which we may escape. We are all experiencing the radical transformation of our world. But for them it has special features principally because of two things: on the one hand the shock experienced by a medieval civilization invaded by an increasingly technical one; on the other hand the fact of recently acquired political independence.

In relation to the first fact I cannot refrain from saying a word about colonialism which brought about this collision of civilisation. Even if in the end we admit that this collision has had some wholesome results we cannot say that it is in itself a justification for colonialism. Whatever the material progress

brought to a people by another which dominates it, colonialism is abominable. For there is no nation holy enough to serve with true disinterestedness. One has only to visit countries which have recently thrown off the yoke of colonialism to see quite easily that in colonialism the egoism of the colonial power is always dominant. Not to be aware of this is to be strangely blinded by national or racial pride.

The other feature of the upheaval in which North-African students find themselves is newly-acquired political independence. From one day to another national leaders find themselves confronting the problems raised by the encounter of two civilizations. That, for example, of the increase of population due to the decrease in the mortality of infants and young people. In Tunisia, which has a population of three and a half millions, the population is increasing at an annual rate of 60,000 ; soon 50% of the population will be under the age of twenty and, without real planning, it will be impossible to avoid a real crisis in employment in a few years' time. In Morocco, to take one example from this country, the leaders find themselves at the head of a nation in which two radically different worlds are juxtaposed : that of the traditional economy and that of modern economy (the natives and the colonials) ; the major problem seems to be how to re-orient the modern sections, which have hitherto looked too much to foreign countries, so that they turn instead towards the traditional sections which cannot be immediately transformed.

These problems, and many others peculiar to the situation in which North-Africans live the radical transformation of our world, are accentuated by the fact that I next wish to underline.

2. "*A striking lack of leadership.*" Tunisians and Moroccans very frankly recognize this capital problem. It is closely connected with the whole question of education, beginning with the schools. In Tunis, after 75 years of Protectorate, only 12% of Tunisian children went to school, compared with 94% of French children in Tunisia ! The government drew up plans for the training of teachers and the building of schools for the education of 35,000 children a year. In the days of the Protectorate the increase was at the rate of 6% per year ; it would

have taken 100 years at this rate to achieve education for all ! Since the country became independent there was an increase of 19% in 1956 and of 37% in 1958. In Morocco during 1957 the number of children in school increased by 50%.

But the whole question of education implies the problem of its adaptation. For the protecting power has left its own system which is far from meeting local needs and traditions. How are they to rid themselves of an educational programme modelled on that of France and set one up which shall take account of the mentality, the tradition, the literature and the philosophy of the Arabs ? It is all complicated by the problem of "arabization". There are two chief difficulties. First that there is no one language common to all Arabs but innumerable variations ; it appears that there are 150 words to designate the camel ! To begin with, therefore, a common denominator which shall serve as the medium of instruction must be found. Secondly, the Arab tongue has no words for any modern technical inventions and it is difficult to invent them (as, for instance, telephone) because juxtapositions are unfamiliar and words are only varied by means of prefixes and suffixes.

Although there is a great and certainly legitimate effort of Arabization going on, North-Africans do not necessarily want to forget French. In fact they say plainly that they want to be bi-lingual and in this way be a bridge between two civilizations. This is an additional reason why many young teachers should answer the Magreb's call and help to solve the problem of their lack of leadership.

3) *"They have a bad conscience when they think they must reject their past, . . . shaped by Islam."* Books like "The Call of the Minaret" by Kenneth Cragg and the masterly lectures we had from Professor Hendrick Kraemer during our two days in Marseille had led us to reconsider the religious fact of Islam : an absolutely extraordinary fact, unique in history, since twenty years after the death of the prophet Mahomet the Moslem faith was still spreading from Morocco to India and covering Turkey. This fact is far from being accounted for by military and political reasons. The message of Mahomet, especially during the first part of his career, was impregnated with a true prophetic

power. The absolute uniqueness of God and the four other pillars of the Moslem religion, prayer, fasting during the month of Ramadan, the practice of charity and the pilgrimage to Mecca have, when you analyse their deeper meaning, an impressive spiritual and ethical value. How much of this were we going to meet in Tunisia and Morocco ?

In fact, our first conversations with Moslem students made us wonder whether we were not, in fact, facing "de-moslemization". Soundings taken among students of the Tunis Ecole Normale indicated that only 8% believe in the existence of God ; for 45% God is no problem for they do not believe in him and for 47% the existence of God is a problem to which they have no answer. Students certainly do not reflect the general situation but they are an index of the "secularization" introduced by western civilization into Islam which hitherto presented itself as a whole, embracing every aspect of human life. A crack now seems to have appeared. Even though the country still officially calls itself Moslem, provides for the observance of the month of Ramadan and includes the reading of the Koran in the government radio programme, it insists on the other hand on the idea of nation (contrary to the Moslem concept of "umma" which designates the community of peoples of Islamic faith), it suppresses religious tribunals and adopts western justice and abolishes polygamy. Some individuals go further and while wishing still to be considered Moslem hold the opinion that the practice of the fast of Ramadan (during which they eat and drink nothing from dawn to sundown), and the interruption of work for the observance of times of prayer, work against the economic progress which is indispensable if the nation is to hold its own in the present age.

The crack is visible not only in the economic and political field but also in that of thought and philosophy. While trying to uphold the absolute character of Islam a teacher from a traditional Moslem school tried to prove to us that the Islamic religion has always allowed full liberty for scientific research while ensuring that spiritual values are upheld. Surely this is a kind of "westernization" of Islam, this acceptance of a [division between the spiritual and the material ?

However this may be, this crisis in Islam causes the Moslems, especially the intellectuals and the political leaders, to be more open to a dialogue with Christians. This dialogue is made all the easier by the fact that we Christians, who are perhaps more willing to admit the fact of de-Christianization, are going through the same crisis provoked by modern scientific thought. There is at present, more perhaps in the Magreb than in other Moslem lands, a possibility of real meeting at the deepest levels between Christianity and Islam.

4. *"The effort of the Christian church to serve in a desinterested way the Moslem world."* We are concerned here with the Christian duty towards the Moslem. If we want to be able to fulfil it, we must remember another sentence, in the letter from the team: "The Moslem world has never had an opportunity to see the true reality of Christianity." Indeed, it does appear to be true that Mahomet only knew a corrupt Christianity. Later on when Islam had conquered "Christian" lands the Moslems were welcomed as liberators by those who suffered under the yoke of the priests of the Byzantine Empire. They could not therefore understand in what way the Christian faith is preferable. Then came the Crusades! Need we say more about their harmful results on the Moslem understanding of the Christian faith? The frontiers which kept the Christian and Moslem worlds apart were broken after centuries by colonization. Another reason for misunderstanding! Contact was re-established, it is true, but quite out of focus. "The Christian church is always confused with the West." We experienced this ourselves in a meeting with a group of students, when one of them addressed us — in spite of the international and even universal character of our team — as "You Westerners"!

Christian presence

The most visible presence of the Christian church in North Africa is that of the parishes of Europeans which have been there sometimes for two or three generations. The greater number of them are Roman Catholic but there are also some Protestants. By the very nature of things it is impossible for them to clear away misunderstanding. They were created

primarily to meet the spiritual needs of the colonials, business men and administrators from France, and in smaller measure from other European countries. The idea of an apostolate, of a mission, of a witness, has never been absent from certain groups in these parishes. But its application has been almost nil not only because of the resistance of the Moslem land, but also because of social, cultural, financial and political barriers set up by the very fact of these foreign parishes. It is not so much the interior life, the life of faith, of these parishes that the Moslems can see, but rather their identification with a foreign culture, a different race, a dominant class and an occupying power. Real relationships — complete, deep, touching the fundamental problems of human life — between Moslems and Christians who live in North Africa are extremely difficult. We saw this specially clearly when at the end of our few days' meeting with Moroccan students they put this pathetic question to which we had no reply: "Why can't we have the same friendly relations with the Christians who live in our country as we have had with you during these few days?"

The Church of Christ is also present in North Africa in the specifically missionary enterprises, whether Roman Catholic or Protestant. How to link up the apostolic responsibility of the foreign parishes with this work is a question which must be answered if we want this work to be as fruitful as possible. But it is also necessary that the missionary effort should tend in the right direction, using the methods suited to the characteristics of a Moslem land. Personally, I have become convinced that methods inspired by revivalist movements in "Christian" countries, the successive conversion of individuals, are ineffective and even, sometimes, un-Christian. For generally, at bottom, they show a lack of regard for individuals in not taking sufficient account of their social, cultural and religious condition. Now, when one seeks to give oneself in love, and tries to understand other human beings in all their complexity, one discovers new and unaccustomed forms of witness. One learns also to accept that our whole responsibility is to witness, and that God and not we will reap the harvest. The Benedictine monks of Tumliline as well as other Christian leaders in Tunisia and Morocco helped us to see that. We saw the grounds for the method

called "Christian presence" in Moslem lands, all the more since "presence" does not imply passivity, but service.

Possibilities of service

This is the word that must be stressed, as the Federation team tried to do when they wrote "the effort of the Christian church to *serve* in a disinterested way, the Moslem world". And there are so many possibilities of service today in countries like Tunisia and Morocco ; there is a wide choice in every field, teaching, agriculture, medicine, industry, technics, etc. To say that the Christian mission in Moslem lands is extremely difficult is to admit, involuntarily perhaps, that we Christians have forgotten that we are primarily servants and think of ourselves as belonging to the ruling class. Disinterested service, without expecting any return but rather with the sense that we have a debt to repay, ("They have a right to our help. We owe it to them") excludes all paternalism. Those who are too ready to refer to this danger, admittedly a subtle one, the minute we speak of "disinterested service" may be among those who either do not understand what "disinterested service" means or else are unwilling to become involved in this service. The Moslem world, like the communist world, is a reminder that we are not asked to act as "masters" but as "servants".

Conclusion

What shall we say in conclusion ? That we have no conclusion, for there can be no conclusion to the experience through which the Federation team lived in North Africa. The result of this enterprise is an open door. And this open door is an invitation, a call. The Federation would be clearly seen to have lost its justification for existence if it remained deaf to this call. For the call comes through the Moslems from God Himself.

A Consultation with the International Union of Students

ELISABETH ADLER

Sociologists have expressed the view that modern society, from the very nature of its structure, is peculiarly dependent upon the exchange of thought in dialogue between individuals, and even that dialogue, in the broadest sense of the term, is a structural element of contemporary society. In this age of specialization, the exchange of information and mutual consultation are essential if there is to be cooperation instead of conflict between people. This is true in industry, in science, in politics and in all fields where men depend upon each other's cooperation. The Church, too, has become conscious of this trend, although for several decades she lagged behind the times.

Monologue is increasingly giving place to dialogue in the life of the Church, from group Bible study to ecumenical conferences between Churches ; pastors and laymen become equal partners in dialogue in much the same way as Churches of different denominations and continents become partners in dialogue. They even go one step further — in theory and sometimes in practice — they seek to bring about a dialogue between the Church and the world.

That the dialogue has gained ground so rapidly in the life and mission of the Church is not merely due to the Church's desire to keep up with the times, but rather to the fact that communication and partnership are inherent parts of the Gospel. God's partnership with us and with the world in Jesus Christ challenges us to enter into communication with one another and with the world.

Disappointing experiences in these conversations, such as talking *at* one another or misunderstanding one another, should

not prevent us from trying again and again until the masks of insincerity and jargon fall off and there is a true meeting of minds. The ability to listen has to be cultivated — this applies not only to conversations between the pastor and members of his congregation but to any kind of conversation, in particular to those with people from a world alien and unknown to us. One may frequently hear people expressing the view that a discussion with an ideological opponent was of no use whatsoever, because there was no possibility of coming to a mutual understanding. However, to me it seems that discussion is the only way to get to know and understand a person with a different ideology by learning what his presuppositions are ; not in order to beat him in argument but to discover him as a fellow human being. Discussion itself is an active power which can remove the frontiers which people have set up between one another. Whenever Christians enter into discussion with people holding another point of view, there the Holy Spirit is given an opportunity and there Christ is present.

Since the World's Student Christian Federation was founded, discussion has always been its most important working-method. The real milestones in the life of the Federation have been the conferences at which students with a different cultural, national and Church tradition have met and in corporate study and thought discovered what they had in common.

The obvious partners in the "dialogue with the world" were the secular international student organizations. Since the time, ten years ago, when the International Union of Students tried to arrange the first contacts with the Federation, the dialogue between the two organizations has never been broken off. One can certainly not claim that the political situation of the world has thereby been altered in any way. It is very probable that not a single partner in our conversations has become a Christian or been made more inclined by meeting us to investigate belief in Jesus Christ as a serious possibility for himself. This realistic evaluation of the "success" of these conversations must not, however, lead us to abandon them. Indeed, it may be as a result of these conversations that, at a time when even the world of students is divided by mutual suspicion, two international student organizations with fundamentally different

bases of thought and outlook upon men and history do *not*, in principle, distrust each other.

It was in April, 1960, that our consultation with IUS delegates took place for the first time in a socialist country. IUS invited us to come to Prague, Czechoslovakia. This fact alone was an element contributing to mutual understanding. Only a few members of the WSCF delegation had previously visited a country showing the characteristic features of Marxism. Now they could get some idea of the conditions under which the partners to our consultation had developed their conviction and their point of view. The theoretical opinion they upheld gradually became more real to many of us. Most of the IUS participants either came from Eastern European People's Republics, or, if from other parts of the world, were at that time studying or working in the IUS secretariate in Prague. Thus there was a certain uniformity of *Weltanschauung* among the IUS delegation, although they were keen on reminding us that the member organizations did not include only communist students. We, for our part, did not regard this consultation merely as a meeting between East and West. In the first place we had come, not as a group of people from the "West", but as Christians. We did not come as a homogeneous group, but represented different opinions on the subjects discussed.

The two organizations agreed to take "Science and the future of mankind" as the main topic; there were also two subsidiary themes, "Scientific discoveries — a promise or a menace?", and "The meaning, conditions and demands of general disarmament", each of them introduced by one speaker from each delegation. These subjects were chosen in the firm conviction that both international organizations had a common responsibility in this field, for the future of mankind will be determined by the share of responsibility which our present student generation is prepared to assume in the use of its discoveries. In general, however, the subjects were found to be too comprehensive and to contain too many technical questions, so that thoroughly satisfactory work was not possible. Our team included several scientists who were eager to discuss their technical questions but could not have their way because of the ignorance of those who were not scientifically trained.

In future, perhaps, a clear distinction should be made between consultations of experts who will deal with some very specialized question with which they are, in fact, competent to deal, and consultations which will deal more directly with the tasks of students and of international student organizations. In addition, there is the fact that Marxists when referring to science do not only mean natural science. To them the gap between natural science and the arts has been bridged and closed. To them history is not the sphere of influence of mysterious, incalculable powers (which it is not for Christians, either) but of evolutions and changes dictated by a law of nature. On the whole they regard the world from the "scientific" viewpoint of Marxism. To them, a Christian who makes statements involving faith is a mystic. To them the conception of reality is limited to things which can be verified or which men will be able to verify in the future (they have no doubt that at some time he will be able to do so).

Against this background it is possible to see why the IUS speaker on the first subject was a professor of comparative religion, while we asked a nuclear physicist to introduce the discussion on scientific discoveries. In a historical survey the religious historian explained the liberation of science from the supervision of the Church and the connection between science and society, the evolution of society being not only an object of scientific research but also subject to scientific laws, as has been shown by historical materialism. In his investigation he examined what had been man's greatest values during the course of history. Science is such a value — but it must not be confused with religion; the nineteenth century is said to have made the mistake of regarding science as the new religion. Science was not pursued for its own sake but for the sake of the use mankind could make of it in the cause of peace and justice. Believers and unbelievers may work together in this realm; they may not agree on the existence of an other-worldly paradise, but there may be unanimity about questions concerning the world and its progress. He was anxious to point out that this in no way contradicted the Bible and he referred to the command that man should subdue the earth. It was with great pleasure that we discovered — particularly in private

conversation — the Polish professor's detailed knowledge of the Christian world of ideas and of the Bible, for, though an atheist, he was somewhat in love with the subject of his research. This very friendly attitude toward us Christians, to be observed among the IUS delegation in general and in him in particular, had another aspect, for it showed that they considered the fact of being Christian a merely secondary characteristic of a particular group of people. "Let them be Christians, it does not really matter so long as they work for progress!" We could clearly hear the unspoken question: had we, through the weakness of our faith, concealed from the world the revolutionary nature of the power of Jesus Christ among his people?

The introduction given by the nuclear physicist stressed the ethical responsibility of scientists in our time. Beyond the work in his special field, in which he is free to do independent and unrestricted research, he has to undertake the responsibility for the publication and application of his results. Then an incidental remark provoked a heated discussion. He had referred to science as a "gift from heaven like our daily bread". At this we were asked to explain how we, and in particular a professor of physics, could make such unverifiable statements. This was by no means a rhetorical question; they were prepared to consider the plausibility of the concept and genuinely wanted to know. One member of our group confessed: "I asked myself repeatedly, as I watched the intense concentration and puzzlement on the face of my communist friends when a point of Christian conviction was being expounded, how many people one could find in the West who would not blink an eyelid at such a phrase as 'gift of God' though they were no nearer understanding its meaning." Our efforts to show our partners in the dialogue that there were truths and realities outside as well as within the realm of provable things were not very convincing. It is of course impossible to explain to anyone who does not share our belief in God, Father of Jesus Christ, why we receive bread, oxygen and science as gifts from this same God, Creator and Lord of the world. Perhaps at least it became clear to our IUS friends that this statement was far from meaning that we could just sit down and fold our hands. The Polish professor added in a very conciliatory manner that

it was merely a question of language and point of view. When they said that science was a good thing, Christians just put it differently and said that science was a gift from God.

More interesting was the question of whether to take an optimistic or a pessimistic attitude towards the future, a question which was raised by the subject "Science — a promise or a menace". While the IUS delegates were passionately defending the optimistic point of view, sometimes rather theoretically but convincingly enough for us to realize the sustaining power of this positive attitude towards men and the world, protests arose from among the WSCF delegates. It was quite clear that the Marxist delegates saw this "pessimism" as the outcome of the decadence of the capitalist world. It was almost impossible to promote mutual understanding by talking about the sinfulness of man to those who have no conception of sin and tend to misinterpret it as a moral weakness explained by certain sociological conditions, but we were able to help by explaining our "optimism" as the hope which springs from belief in Jesus Christ, the hope that leaves us in no doubt that the ways of God in the world will finally prove to be positive, however desperate a situation may seem from the human point of view. We tried to show that hope (optimism) is not rooted in the laws of history and nature, but is rather a matter of trust, and that man must make use of his freedom and be prepared to run risks.

The discussion on general disarmament was introduced by a Czech historian and a British economist. Here also the participants lacked detailed knowledge of the subject to be discussed. Of course, nobody was against disarmament. But how was it to be achieved? Very surprisingly, the speakers agreed on many points — on the definition of general disarmament, on the importance which they attached to the desire for security (stalemate does not guarantee peace), on expressing the demands as "reducing the conflict of interests between the great powers and replacing it by at least the beginnings of growing partnership".

Once again the IUS speaker was the more optimistic: "general disarmament is necessary and therefore possible". The WSCF speaker stated the obstacles more fundamentally

and more urgently, emphasizing mutual distrust in particular, and he wanted "the lowering of the ideological temperature". The discussion very soon centred on the problem of "ideological co-existence".

In addition to the official subjects we discussed "current political issues", and our first questions were on Germany and the problem of co-existence. Since general agreement was to be expected on such world problems as colonialism and racialism, we discussed only the problem of co-existence in our informal discussions, which in retrospect are hardly distinguishable from the official discussions on general disarmament.

Since a form of co-existence which means no more than living side by side without fighting is inadequate — we have had that already even during the cold war — we used the adjective "peaceful" to describe the form of co-existence we desired. Peaceful co-existence has nothing to do with compromise and does not mean to live side by side passively. On the contrary it means to respect one another, to tolerate nations with different social orders, to talk together and to co-operate in certain projects. The final aim is to make co-existence among nations more and more "peaceful". Participants from the DDR reminded us that first of all "peaceful co-existence" required the recognition of the existence of certain states (not only diplomatically), and participants from countries with colonial status reminded us that peaceful co-existence implied not the *status quo* but independence for their countries as a prior condition. So far there was general agreement. There was controversy, however, on the question of ideological co-existence and on the demand to "lower the ideological temperature". On the one hand, the genuineness of the desire for co-existence was questioned as long as ideological co-existence was excluded, because an ideology was not "something in the clouds but was embodied in bread-and-butter politics". On the other hand it was stressed that it was possible to make a political concession but not an ideological one. There was once again agreement in so far that for Christians also "ideological co-existence" could never mean a hotch-potch of opinions, and that the struggle over ideological questions will go on, and must go on, not

with force but with affirmation and propaganda on the part of those who represent various convictions.

Not only did the question of co-existence become the main subject of the Prague consultation, but our meeting was itself an attempt at practical co-existence. We tried to meet one another with mutual respect, to exchange our opinions and to make suggestions about cooperation between the two student organizations. Strong disagreements and contradictions did not destroy the friendly atmosphere when the speakers had obviously thought out their answers to the problems. After all, we did not meet to be conciliatory during the consultation and then, once back home, to oppose and criticize one another like strangers.

Perhaps the contribution of students and their organizations in our divided world may be that, by the confrontation of such different points of view, they induce and challenge each other to re-establish and repeatedly re-examine their own ideas. Indeed, we clearly recognized our own weaknesses during this consultation — our prejudiced opinions, our inability to talk about our faith in a comprehensible language (one member of our team said "I am not sure if we always mentioned Jesus Christ in the right place") the lack of factual information and consequently insufficient power of judgement regarding vital questions involving the future of mankind. (Where and when has the WSCF ever really studied the problem of natural science and its consequences for human society ?)

The most encouraging experience at the Prague consultation was certainly not in the field of discussions of these various problems, but rather in the human encounter brought about now and then, especially in private talks. One participant said that what impressed him most was "the humanity and the sincerity of flesh-and-blood communists, their deep commitment to the socialist way of life". Such things can only be discovered by means of human encounter if one enters into the dialogue not in order to gain a victory for one's party but rather to make way for the love of Jesus Christ, which overcomes all differences.

The Third Student Pastors' Conference

PETER KREYSSIG

One evening in May this year at the Ecumenical Institute at Bossey, approximately 45 student pastors from Austria, Finland, Germany, Great Britain, the Netherlands, Sweden and Switzerland were listening with rapt attention to a statement by Jean-Paul Mayer, their French colleague at the Cité Universitaire in Paris. He was giving his contribution in a series of reports on national situations: "I am not going to say anything about French students", he began. "I want to talk to you about your own students, those 8,000 men and women who come to the Cité every year and who are in danger of becoming rootless in this enormous change of environment, of work and language — in a city with innumerable distractions, with the opportunity of total liberty of choice and of anonymity in a vast crowd of total strangers!"

As he went on he touched problems known as such to all his fellow student pastors present. This third European Student Pastors Conference of the Federation, taking place at Bossey from May 25th to 31st 1960, was in a sense European with regard to its themes and problems, though not in membership, for their colleagues in Eastern-Europe particularly from the DDR could not be present. But those who were there became aware that they were faced with trends in the situation of their own universities and countries which had a wider context. Everywhere student pastors try to gain a foothold in the maelstrom of a fast-growing student population, which in some instances has doubled over the last eight or ten years. Everywhere institutions of higher education seem to be bursting at the seams with this influx of young people seeking not so much an education but solid equipment for a future profession well-planned in advance. And this creates problems with which

this meeting tried to cope both analytically and therapeutically, although this appeared an overwhelming task. Particular attention was given to the French Fédé's plan to build a student centre quite near the Cité, a plan which was endorsed by a unanimous resolution asking for all possible financial assistance.

"The situation of the university in changing Europe" was the first theme of enquiry. It dealt with the sociological aspect of the university, raising the question of its function in society. Apart from our own European difficulties with mass-education, the pragmatic use of knowledge, the absence of an integrated world view, moral uncertainty and religious indifference, a new set of tasks has appeared with thousands and thousands of overseas students trying to come to grips with their own scientific, political and cultural problems in this seething pot of European uncertainties.

How are we to proclaim "the Christian message in a non-religious environment" — as our universities and societies actually present it? It is true that modern secularism presents itself even in Europe under a fashionable and brilliantly deceptive veneer of religious interest and activity, but — as the speaker put in this second lecture: "The intellectual climate in which we live has been stamped by ethical and metaphysical homelessness."

But this conference of student pastors, helped by some excellent representatives of their profession from other parts of the world, also tried to hack a footpath towards solutions through this thorny growth of problems. There was a helpful, well-presented talk by a Dutch pastor concerned with the vast field of pastoral care. The important note here was the necessity of widening pastoral care from the narrower moral and ethical field of personal life to the wider one of political responsibility: "We have got to help our students to solid individual decisions also in the realm of politics." This involves a new definition of European responsibility in terms of its opportunities and obligations towards other parts of the world. The terrifying agonies of decision French students have to go through with the problems of the Algerian war, loomed large in everybody's mind. Relationships to newly-independent areas of former colonial rule present many more instances which ask for respon-

sible pastoral help. And although we speak of Christ in a non-religious environment we have to take into account the numerous phenomena of pseudo-religious *ersatz* like Astrology, the challenge of ideologies like dialectical and historical materialism and last not least the appearance of other world religions like Buddhism, with a missionary zeal of their own, on the European scene. One commission of the conference devoted its task entirely to the question of war, peace and military training, asking what was to be said to students in 1960.

Its report ended in a request to the World Council of Churches and all appropriate ecumenical bodies to help student pastors in the exercise of pastoral care in relation to these questions and, in particular, to consider steps which might be taken by the churches to bring about the right to conscientious objection in all countries of Europe. The commission asked churches to raise the question with the governments of all countries whose constitutions do not guarantee the right of conscientious objection.

Out of all this grew the strong awareness of the need for a witnessing community in the university. To say merely Christian witness is not enough. There must be a living community of Christians, which gathers for the purpose of being sent forth individually and in groups. There must be this integrated fellowship of Christian students for the purpose of the theological education of its members, not solely along denominational lines, but with the awareness that to-day all Christians together have to spell out anew what the proclamation of the Gospel in a non-religious or pseudo-religious society means. The witness is incomplete unless it is ecumenical witness of a common concern for this secular world. There must be one community not merely for theological reasons of Christian unity but for the sake of witness in a disrupted society, in a university which is no longer true to its name and leaves its students isolated in an amorphous mass or a terrifying diversity of group interests.

The unanimity of all members at this conference about this goal was quite striking. Again this burning issue had been specially introduced under the theme: "The structure of Christian student work and the place of the student pastor", and a

commission tried to spell it out further. It was also obvious how far student work is still from this goal. For the emergence of a common task in this direction towards a pattern of one student congregation or Christian student community in the university is as yet by no means to be taken for granted. But if our present world is taken seriously by all then this common concern will shape our theological thinking effectively towards that unity of form and purpose.

This was shown in actual fact by the remarkable document on prayer, on which again a commission had been working. It is the underlying unity which exists in these spheres of our common Christian obedience that makes us hold on to hope in all similar attempts to unite student work for the purpose of proper Christian obedience in the university.

The Federation at Work among University Teachers

A Five-Year Interpretative Report

J. EDWARD DIRKS

When the World's Student Christian Federation resumed active work among university teachers in 1955, it drew upon a series of efforts which dated back to the years just before the World War II and which had been most pronounced from 1944 to 1949. During the earlier years two lines of thought had been most avidly pursued. The one was the general effort to bring Christian faith and thought to bear upon the nature and purposes of university education and thereby to help all Christians in colleges and universities to identify clearly their responsibilities in faith, obedience, and evangelism. The Federation's desire was that of relating Christian commitment directly to the understanding of daily work and of the intellectual tasks which students and teachers were undertaking. Through this effort, Christians in the university world began to think seriously in terms of the total Christian community and its total tasks there. Some of the Student Christian Movements began to view themselves as university movements. Many chaplains and student pastors also broadened the scope of their ministry to include especially university teachers.

The other primary effort was directed toward the end of bringing into being what W. A. Visser 't Hooft when he was the Federation's General Secretary had called "a Christian Professors' Movement". He called for the establishment of such a movement because he believed the Federation's task to be "that of working out the implications of the central affirmations of Christianity for the various realms of intellectual life". In part because of the urgency that was felt towards a comprehensive reappraisal of the university and its goals in the face

of desperate crises in culture, and in response to his call, a number of Christian movements among university teachers were begun during the early post-war years. Various conferences and consultations were held under Student Christian Movement auspices in a number of different countries. The Federation had on its staff Dr. A. John Coleman, a Canadian mathematician, and he travelled widely to meet groups of university teachers and to lay before them Christian concerns for what he called "an integral university". He prepared a Grey Book summarizing issues in "the university question", and this book, *The Task of the Christian in the University*, as well as other writings in articles and books, became a major contribution of the Federation to work among university teachers. Much of the organized effort was concentrated in the University Commission and in comparable Commissions in national Movements. Though the Commission was designed to inter-relate interests of students and teachers, it tended to become predominantly the focal centre of university teachers' work.

During the period 1950 to 1955 less emphasis was given to centralized initiatives and coordination. John Coleman had returned to his teaching and no specialized staff person replaced him. However, these were creative years which gave evidence of deepening this effort in regional areas and in national Movements. Many local groups were formed in universities where there was encouragement from national SCMs, and the literature about the university question stimulated discussion and study. Conferences were organized in many places where university teachers met one another as Christians to consider questions with which they were primarily concerned, and a considerable body of literature was developing around many problems in the relationships between Christian faith and higher learning. Towards the end of this period the Federation took the initiative to organize two particular conferences which served to give impetus to the most recent developments — the first an international consultation of university teachers at Monmouth, Illinois, during the summer of 1954, and the second a consultation with Pax Romana at the Ecumenical Institute on "The University, Culture, and Human Community", early in 1955.

II

The phase of work now drawing to a close was begun when the General Committee of the Federation at its 1956 Tutzing meeting authorized the establishment of the University Teachers' Committee, appointed its members and consultants, and brought to the staff as its part-time secretary the writer of this report. Extensive consultation immediately prior to and during the meeting permitted a careful review of all earlier Federation work in this area. The effort to make distinct the earlier intention of a related but separate movement among university teachers was stressed, and the new Committee was charged with the responsibility of guiding further developments and of carrying forward the Federation's concerns among university teachers.

Toward this end the University Teacher's Committee has had the following aims in mind :

1) To be a means of communication among Christians who are university teachers and such movements of Christian university teachers as may exist ;

2) To promote among them understanding of the tasks which our universities are called to perform, engaging with others in the universities in clarifying significant aims in higher learning, and to understand more fully within them the vocation of Christians in their work of research, scholarship, and teaching ;

3) To be willing to serve SCMs, the churches, the ecumenical movement, and the missionary endeavour in thought and action with respect to the Christian witness in relation to university problems, educational reform, and clarification of objectives ; and,

4) To enter into open discussion whenever and wherever possible with non-Christians concerning these issues.

In pursuit of these aims discussions, consultations, and conferences have been held in many parts of the world, and these have been encouraged and supported as important steps towards the development and deepening of university teachers' movements. Extensive inter-regional visitation has been

undertaken both by the secretary and other individuals connected with the Federation's work and the Committee. The freedom of the secretary for this work was made possible both by the generous grants of travel funds by the Edward W. Hazen Foundation and by arrangements for leaves-of-absence for this purpose by Yale University Divinity School. The chairman of the Committee, the late Mr. Michael B. Foster of Christ Church, Oxford, visited a number of Asian countries several years ago, when he was in Asia at the invitation of the University of Hong Kong, to meet with university teachers' movements related to the national SCMs. Many other individual university teachers combined the pursuit of these aims with their exchange or travel opportunities, and coordination was provided by the Committee. Meetings with Unesco officials, other university and professional organizations, with missionary and church bodies, as well as with the Ecumenical Institute, have provided part of the larger context within which the Committee has sought to serve the Federation's concerns among university teachers.

The University Teachers' Committee has endeavoured to develop and undergird university teachers' movements so that they might grow from a condition of dependence upon SCMs and the WSCF to one of partnership with them in the total university Christian movement. Wherever possible, steps have been taken to encourage the establishment of such movements where they have not previously existed. Correspondence, occasional news-letters, and consultations, as well as the programs of travel, have all been understood as directed toward such an end. It is believed that only as continuity of this kind is secured will there be a major further development in this kind of work. Every area of the world where such steps can be taken is part of the concern of the Federation and its University Teachers' Committee. Major university centres in most southern and eastern Asian countries, in parts of the Middle East, in Continental Europe and Nordic countries, in Britain, in a number of countries in Latin America, and throughout North America have been reached in direct ways during the past five years. Less direct initiatives have also been taken in a number of areas in Africa and in Eastern Europe. Developments among

university teachers of reasonable stability now may be said to exist in Britain, India, Japan, the United States, Canada, West Germany, the Netherlands, and the Nordic countries. At the same time other major contributions towards this end are under way in France, Australia, the Philippines, parts of Latin America, South Africa, and several centres in the Middle East, and new signs of possible interest have been shown in Poland, Central and West Africa, various Eastern European countries, and Greece. As developments such as these continue, important contributions to the whole university Christian life and mission may be expected.

III

Whether a clearly defined and well-organized Christian movement among university teachers is finally realized (and many even among its leaders discourage formal organization of any high degree) or not, what is becoming clear is that certain central issues have come more sharply into view, and these can sustain continued exploration and analysis. While it is difficult to describe these concisely, to expose some of the main lines may be suggestive.

1) There is the need to do some co-operative, fundamental, and Christian thinking about the university. This needs to be *new* thinking guided by the tremendous diversities within the university world and the radically different cultural settings. Great changes have taken place everywhere in university education — changes resulting from tremendously increased numbers of students, the establishment of many new institutions of higher learning, explosions in scientific areas of knowledge, the impact of expanding technology and the need for persons of technical training, and many other factors. Rarely are these changes of the past decade or so clearly guided by defined principles; instead the policy is often one of drift. And what is so often lacking at the centre of the universities in which the greatest changes are occurring is a really vital and responsible intellectual community which is prepared for encounter of thought at levels of depth and ready to make sustained impact upon the minds of students regarding fundamental issues. It

is likely that the function and future of universities will increasingly become a matter of public debate and political decision. What have Christian scholars and teachers to say to the basic questions? Should universities be autonomous? If not, should they be instruments of national policy? If so, into whose hands should power be placed? Should it be our aim that all students who are intellectually qualified for it should have a university education? Should expanded social and technical needs be met by universities or by founding other institutions? What is the role of universities specifically when so many other institutions are devoted to advanced training and whole societies may be said to be educative? Are Christians prepared on the grounds of an articulate Christian faith to support their beliefs on such questions in a way likely to carry conviction to anyone who radically questioned them? There is little evidence to suggest that we are.

2) There is the need to give attention to the widening gap between the "two cultures" which are separated ever further by the on-going scientific revolution¹. Not only divisions in university curricula and faculties and facilities, but the intellectual life of the whole of modern society is increasingly split into two polar groups, and its practical implications are severe. At one pole there are "the literary intellectuals" (who frequently talk as though there were no others) and at the other there are the scientists along with the higher grades of technologists. Misunderstandings, lack of communication, and charges which oversimplify the reality of both are fair characterizations of the situation between the two groups. As C. P. Snow points out, "the degree of incomprehension on both sides is the kind of joke which has gone sour". It is not, of course, a new description or a new situation, but it may be that the separation is now much less bridgeable among younger teachers and post-graduate students than it was even thirty years ago. And it is particularly disastrous when only the total impact of an integral and responsible culture can begin to meet the massive challenges —

¹ For a full discussion, see C. P. SNOW, *The Two Cultures and the Scientific Revolution* (The Rede Lecture, 1959), published by the Cambridge University Press.

the large menaces which stand in the way of the future — nuclear war which will obliterate civilization, over-population, and the gap between the rich and the poor. The worst crime in such a situation is innocence. What have Christian scholars and teachers to say to the split and its consequences in our tragically critical time? What has the “ministry of reconciliation” given to all Christians to say to the mission of the Church with respect to this widening gulf? How can the Church be present in Christian reconciliation? How can it be most effectively present in the universities which must especially undertake the re-thinking of education? What have Christians to contribute to the reforms of education which must somehow issue from a critical sense of the perils which accompany such a division? Are Christians prepared to begin in relating their reconciliation in Christ to a needed reconciliation in the intellectual world? There is too little evidence to suggest that we are.

3) There is the need to give new attention to theological inquiry among Christian laymen who are or expect to be university teachers. Distinctly Christian contributions to the understanding of secular academic disciplines, to the theology of education, and to the tasks and problems of higher education in the modern world must rest upon fundamental Christian knowledge, belief, and practice. This must be sustained within a theologically alert Christian community, provided access to relevant primary and secondary theological material, and exposed to substantive and critical theological endeavours which alongside the life of prayer and worship can lead to the maturity of the Christian intellect and prepare persons for significant Christian contributions to the dialogue of the community of scholars. Only a mature mind is free to engage fully in the encounter between scholar and Christian — whether it is in the individual participant or in the group of university teachers. Only a serious pursuit of theological scholarship and its pertinence for academic scholarship and inquiry can lead towards such maturity. What ought Christian scholars and teachers to do both to avail themselves of greater knowledge of their faith and its meaning and to place within reach of

others the resources of such knowledge ? How can they extend their efforts beyond occasional conferences and discussions to sustained theological inquiry ? Or are they prepared and already being nourished in the knowledge and relevance of a mature Christian understanding ? There is not yet sufficient evidence that they are.

4) There is the need to give systematic attention to the Christian grounds for freedom in and of the universities in contemporary cultures and societies. The areas of scholarship which comprise the arts and sciences also constitute what may be called the realm of "culture" (not in the sociological sense, however). It is part of our Christian tradition that culture is God-given, in so far as man has been given it as a task by the endowment of reason whereby he might create the arts and investigate the sciences. The Christian therefore enters the realm of culture and is impelled to cultural activity in his very commitment to Christ and the understanding of the world which is given him. But knowing that God alone is to be glorified in it, he is given a freedom for the investigation and communication of truth and learning which reinforces and deepens the meaning and implications of academic freedom. Though he may, for example, be fully aware of the pressures which inspire contemporary societies to seek and advance successfully national goals, and thereby to manipulate and control their institutions of higher education, the Christian can know and share a deep and abiding freedom by which academic policies may be guided and appropriate academic enterprises set forward. What have Christians to say distinctively about the meaning of the freedom of the mind and the scholarly community ? How may Christians help to keep an integrity of the universities, to conserve their universality, and to refuse an accommodation to mere expediency ? What has the pursuit of truth which if known shall set us free to do with the thrust and counter-thrust of open debate and untrammelled experiment which must be newly defended in the universities, and on their behalf in relation to anxiety-ridden societies ? Are Christians prepared to articulate the sources of that freedom which comes of responsible service, but rejects servility ?

There has not yet been sufficient evidence that we are prepared by trust, loyalty, and obedience to know and share fully the freedom for which Christ has set us free.

5) There is, finally, the need to move beyond critical thought and discussion to forms of action. In this age of marked totalitarian tendencies, growth in scientific and technological demands on every hand, and the frequent loss of vital communities of inquiry and encounter at the centre of our universities, the time has come to shift more direct attention to problems and issues in the structure of higher learning. It is strange that with all of the changes that have transpired in the intellectual world, the organized structures by which education is carried forward have changed so little from the distant past. An expert in university reorganization in Latin America, where so many reforms are currently being discussed, has suggested an analogy which provides a clue for understanding this conservatism. He compares universities to the genetic mechanism of an organism, responsible therefore for transmitting the primary characteristics from one generation to another and transferring them from one society to another. This mechanism, however, also functions so that it resists with great power any mutations. While it may be said that university teachers and administrators are on the whole an historically disloyal company in that they forget the originating excitement and quest for learning which was the seed from which the many-branched tree of learning has grown, it has also been pointed out often that they are among the most traditional of professions. However that may be, Christians within them should be among the first who are prepared for any changes in reorganization which are required by new occasions. Rather than only extending the academic traditions so long familiar to them, what have Christian scholars and teachers to contribute to the innovations which are needed as universities seek responsibly to relate themselves to surrounding cultural and social conditions? Are they prepared to abandon some rigid "idea of the university" for the sake of revising age-old structures so that in diversified ways they may be placed in the responsible service of human communities wherever they exist or are established? Are they

prepared to draw upon the Christian principle of vocational pluralism and ask that instead of an inflexible conformity to some archaic ideal the universities be challenged to discover the meaning of their obedience to God? Are they prepared, in other words, to give substance to their confession that Jesus Christ is Lord of all, including universities? There is not yet enough evidence that we are prepared for the prophetic implementation of this radical confession. And there is less evidence that we are prepared to find and to build new structures within which it can become reality.

IV

It is obvious to everyone that these are very broad and general areas in which explorations have been begun and need to be continued. There are also more specific types of issues which require attention. These have been dealt with in the past and need continued study. The church-related or missionary-established Christian colleges face urgent problems, not only as they seek to discover their role within a radically different educational complex, but also as they are required to work out a sound theological understanding of liberal education. The contributions which can continue to be made by a nucleus of Christian teachers in these colleges, and especially in their involvement in a larger movement which reflects greater diversity, can have special significance for these colleges which seek a meaningful Christian identity. The missionary and ecumenical movements depend heavily upon the intellectual leadership in many lands. The Christian minorities in such leadership are very frequently related to educational institutions and can be nourished by a vigorous Christian movement of university teachers. The churches and their primary interests in mission and unity can be brought into direct acquaintance with the world through such movements and give rise to the two-way process of dialogue and encounter.

Student Christian Movements have long nurtured these embryonic university teachers' developments. Many in their leadership positions and among their senior friends first became acquainted with university issues from a Christian perspective

as students. Now the movement of thought can in part be reversed and the nurturing of student Christian groups can proceed from those seniors who are now teachers. They must be challenged to work out an understanding of their own primary tasks as Christians but their guidance and help can also be very beneficial, especially where there is a paucity of professional Christian leadership for university life and mission. Such a step is important for it represents a way in which Christians must care for one another. Whatever growth there may be of a Christian university teachers' movement, and whatever importance must be assigned to pastoral care among its members, they can resist either being a substitute for the Church or becoming another church alongside a more inclusive Christian community. They can do this best by sharing within the whole Church that special responsibility for the care of one another, for the ministry of the laity, and for that priesthood among scholars which nourishes the maturing intellect. They can, to put it differently, undertake a special ministry of the whole Church in the spirit of service and dedication, whose power is released not only in universities and colleges, but in the churches, the SCMs, and the ecumenical movement.

The need for a continuation of this work and its strengthening in the future is obvious. The Federation's staff should include a secretary primarily responsible for the on-going work among university teachers. He should be based in Geneva and be shared by the Federation with the Ecumenical Institute, since it too is engaged in so many common efforts. The University Teachers' Committee should, perhaps with changes and additions in personnel, be continued to serve in the coordination of this work. It would be helpful if regional and some national consultants and sub-committees were built into the structure of an enlarged Federation Committee, for then it might be possible to have the Federation's work initiated and carried out more easily in various parts of the world. A number of additional consultants might well be drawn into it for the sake of relationships to various international educational organizations, ecumenical bodies, and so forth.

Though the primary organizational needs must be met with carefully laid plans, much of the Federation's work among

university teachers will not depend finally upon structural organization. It will depend upon the depth of informed and critical Christian interest and effort on the part of an identifiable community of Christian university teachers. They are in the places where the work that is finally done must be accomplished under the continuous and searching judgment of Christ. Only that work which can be offered to him in gratitude and for renewal can be accompanied by the prayer : "The work of our hands, Lord, establish thou it."

Present Ecumenical Tasks of the Federation

VALDO GALLAND

Based on notes for an address delivered at the Constitutive Assembly of the National Student Christian Federation, at Oberlin College, Ohio, USA, September 1959.

I have been requested by the Executive Committee of the World's Student Christian Federation to attend this very important meeting of our American Movement — numerically and financially the strongest in our world family — in order to demonstrate clearly the interest of the whole Federation in what is happening in its life. The Executive Committee has asked me to bring you the greetings of the Federation at this turning point in your history, and in so doing I wish to read to you the minute on the action taken at its last meeting in Berlin, when it considered the significance of the change which is taking place in your Movement during these days at Oberlin.

The Committee, having examined the constitution and by-laws of the National Student Christian Federation in the USA, noted that they had been approved by the United Student Christian Council, the Student Volunteer Movement, and the Interseminary Movement. It further noted that the NSCF is to be formally constituted in September 1959 after which USCC will cease to exist. It is the Committee's judgment that the constitution and by-laws of the NSCF, together with proposed amendments as submitted, meet the requirements of the Federation constitution, and accordingly it decided as requested by USCC that the NSCF when constituted should be recognized as the Federation affiliated Movement in the USA and as continuing the USCC. It recommended that the General Committee confirm this action.

Now that I have brought you the greetings of the WSCF, I should like to ask you to think about the meaning of what

I have done. In other words, I want you to consider a question which came to my mind as I was preparing for this address: Why is it that, in this era of great ecumenicity, when the World Council of Churches and the International Missionary Council are integrating, I am still bringing you greetings from the World's Student Christian Federation and not from what might be the Student Department of the World Council? Everyone will agree that this is not a theoretical question. It is raised again and again in this country, and I know that it is in the minds of many of you here. I shall try to give you an answer in three points.

The raison d'être of the Federation

The first is in fact a warning related to the very *raison d'être* of the Federation. We must guard against the dangerous temptation to justify at any cost its continued existence. This would be to make it an end in itself rather than a means to an end, to find our *raison d'être* in ourselves and in "the glorious past" of the WSCF, transforming the Federation into a myth, a holy mountain which cannot be touched. If we were to do this, we should have every reason to get rid of the Federation, to cease to support it, even to fight against it, and perhaps to strive for its integration with the WCC.

The *raison d'être* of the Federation does not lie in its organization, nor even in its long and wonderful tradition. We should always be ready, in obedience, to accept its disappearance. I fully agree with the substance of what Philippe Maury once wrote to the General Secretary of the International Fellowship of Evangelical Students: providing not a single one of our members would be excluded, we would be ready to give up the Federation in order to constitute, together with the members of IFES, a new organization which would overcome one of the saddest divisions in the student Christian world.

From its beginnings until our own day the *raison d'être* of the Federation has been a task which is part of the whole mission of the Universal Church: the proclamation of the good news in Jesus Christ to members of the academic community. The Federation exists as a means through which Christian

students in all countries may help each other in the accomplishment of their task. In other words, the essence of Federation life is service : to its national Movements, to the whole Church — through the churches, and to the world at the student level. But is this ministering purpose sufficient justification for our remaining an independent, autonomous organization ? Or again, in the present ecumenical situation, why not integrate with the WCC ?

“Realized ecumenism”

I come now to my second point. In order to answer this question, I must say something about what the World Council of Churches is and tries to be. What I have said about the Federation must be repeated with equal, if not greater, force about the WCC : it is not an end in itself but a means ; it is not primarily an organization but has, above all, a task to fulfil, a service to render. In other words, it is not a united church or a super-church, but a meeting place for all those churches which are conscious of the unity of the One Church and the scandal of their divisions. Its existence does not in any way mean that this scandal has been removed, but only that the member churches are trying to discover ways of removing it. When we think of the state of ignorance of each other in which many churches lived in the past, of the distrust, rivalry, and antagonism which existed between them, we realize that the World Council is certainly a great achievement, a real miracle, a gift from God. But if we think of what remains to be done and of all the dangers on the road ahead, we must recognize also that the World Council is a very small affair. I wish all those who think of the WCC as an achievement, and seem to ignore the great task which is still to be accomplished, would study carefully the article by Dr. Visser 't Hooft, published in *The Ecumenical Review*, on “The WCC and the Super-Church”. This not only answers the criticisms directed against the WCC from the outside, but also attacks the complacency which unfortunately can already be found within it. Now that the World Council is an accepted institution, it runs the risk of institutionalism, of being taken for what it is not —

which is the best way to miss its true grandeur ! I am afraid that very often those of its member churches and those people within the WCC itself who consciously or unconsciously make efforts to convert it into a super-church, are, paradoxically those who are satisfied to have ecumenicity at the top, because they want to preserve the *status quo* in the local situation. "It is fine to have a world organization", they say, "and the stronger the better, on the condition that it does not disturb our national situation, which is very satisfactory". The same nefarious tendency may be found in the Federation itself.

The problem for the WCC and the ecumenical movement today could be defined as follows : how to take seriously the institution without quenching the event ? In less theological terms, we might say that "bureaucratic ecumenism" must be overcome by "realized ecumenism". This expression, "realized ecumenism", launched several years ago by our Chairman, D. T. Niles, has not received sufficient attention. We have to recognize, with gratitude and humility, that in a sense we have more "realized ecumenism" in the Federation than in the WCC. We must do so, not in order to nourish our own pride, but to underline that more can be achieved by all Christians in the realm of manifesting the unity given to us in Jesus Christ.

Those who, at this stage in the ecumenical movement, talk about the WSCF integrating with the WCC may perhaps know something about the Federation, but they are ignorant of the real nature of the World Council. They are very bad servants of both the WCC and the ecumenical cause ; they contribute to the creation of a super-church which has nothing to do with the One Church ; they even — and I dare to say this — betray the ecumenical movement. I am convinced that the very existence of the WCC, far from providing a motive for the disappearance of the Federation, is on the contrary, at this moment in ecumenical history, a fundamental reason for it to pursue faithfully its task, which is ecumenical because it is evangelistic. The existence of the WCC accentuates the ecumenical task of the Federation.

Naturally my third point will describe some aspects of the Federation's present ecumenical task. It is impossible for me on this occasion to deal comprehensively with this part of our total task. I want only to underline three fields in which, it seems to me, the Federation has the possibility and the obligation to render an ecumenical service.

Relations with Orthodoxy

First, the Federation can foster a better understanding of the Orthodox world among Protestants and Anglicans. Many Orthodox churches participate in the ecumenical movement, but they often give the impression of remaining on the periphery. Whenever there is controversy on doctrinal matters in ecumenical meetings, our Orthodox brethren issue their own statement. Even in the Federation, which has only one Orthodox member in its Executive Committee, their participation is not active enough. It is essential that they become real partners in it. We should never be interested in them as allies against the Roman Catholics (a real Protestant is never interested in Protestantism as such but in the Body of Christ, his whole Church). We try to establish solid relationships with them simply because we believe that our being together may contribute to a better manifestation of the unity we have in the Lord.

This obligation of the WSCF implies primarily that we who are Protestants must come to know the Orthodox better. Last July when I was in Greece I had the privilege of attending the celebration of the Holy Liturgy. I discovered then the spiritual depths, the evangelical meaning of the Orthodox tradition. On the same trip, as I met with leaders of our two Greek Movements, I noticed with real joy a new sense of the missionary dimension of the Church and a recognition that the call to mission had for a long time been something of a "forgotten commandment". This means that Protestants cannot apply the saying, "A church which is not missionary is not fully a church", to the Orthodox churches.

It was in order to accomplish this particular ecumenical task that the Federation Executive Committee decided, in agreement with our two Greek Movements, to hold our next General Com-

mittee in Salonica. Thanks to the insistence of your own Executive Secretary, Herluf Jensen, the General Committee program is being set up in such a way that its members will have as many occasions as possible to get acquainted with the faith and life of the Orthodox tradition.

Relations with "right-wing" Protestantism

The second field in which the Federation can and must carry on its ecumenical task is in relation to what can be called the right wing of Protestantism. Much more brotherly interest should be shown in fundamentalist and pentecostal tendencies. We have no time here to define or analyze this right wing. However, it must be noted that, unfortunately, there is an inclination in some ecumenical circles to dismiss these Christians as a negligible group. It is true that they are a small minority in Europe and North America, but this is not the case in some other continents. The fact that they are so numerous in some younger church areas, especially in Africa and Latin America, is due to a missionary zeal which is a lesson for us.

If the Federation is to accomplish its ecumenical task in the present world Christian situation, it must beware of becoming merely the international student organization which is officially recognized by the traditional churches and the "official" ecumenical movement. We must be sympathetic towards the non-conformists. We must continue to try to establish friendly contacts with the Inter-Varsity Fellowship, regardless of our past failures, and of what we consider their unfair criticism of us. Our efforts should never be an attempt to win the conservative evangelicals over to our own views, but rather to receive from them what we lack and to go with them through the transformation, the reformation, and the renewal which can make of us all a fuller manifestation of the Church of Christ in the academic world.

We are grateful that we have on the Federation staff people like Inga-Brita Castrén of Finland, where the WCM was for a time linked to both the WSCF and the IFES, and Mauricio Lopez, who is a Plymouth Brother from Argentina. (In passing

let me repeat something which Hans-Ruedi Weber, Secretary of the WCC Laity Department, said when he met Mauricio for the first time during the British SCM Quadrennial Conference in Edinburgh: "I was beginning to think that the WSCF was no longer a pioneering movement, but when I discovered that it had a member of the Plymouth Brethren on its staff, I realized that this was not so.") People like Mauricio and Inga-Brita help us to understand, to respect, and to love those who are a minority in the Federation or are even outside of it. They help us to be genuinely ecumenical and not just officially so.

Relations with Eastern Christians

The third field I wish to mention is not confessional or theological but political. Our world is divided into two blocs, one made up of the non-communist countries, the other of the communist ones. I am sure you will all agree that the Church is not fully the Church without all Christians in the communist countries, both those who support and those who are against their regimes; that the ecumenical movement cannot be fully ecumenical without the participation of Chinese Christians, of Russian Christians, of Hungarian Christians, of Czech Christians, and so on. If we accept this, we cannot but recognize that the ecumenical movement — the World Council of Churches, the International Missionary Council, the World Council of YMCAs, and even the Federation — because of many human factors and because Christians are human too, is in many ways dominated by the western political world. At this point we must listen with humility, and also with gratitude, to people like Professor Hromadka of Czechoslovakia, when he denounces this danger.

The Federation has a special task in relation to this situation. It must help students in the West, who make up the majority of its constituency, to have open minds and hearts, to be self-critical, and to have sufficient imagination to understand those who are in a different situation. In the conviction that true political engagement out of obedience to Jesus Christ cannot divide Christians, we in the West must learn how to offer to our brothers in the East clear signs of our genuine love for them, and how to discern their real love for us.

Here I should like to underline the importance of having Elisabeth Adler, of the German Democratic Republic, on the Federation staff. So often already she has been able to help her colleagues to understand something of another situation which our natural parochialism prevents us from imagining. And this helps the Federation to be really universal. In this political field the Federation, as an autonomous organization, enjoys a freedom which it would be criminal not to use.

* * *

Now I must conclude. I have just spoken of love. This is the word whose essential substance we must recover: love between Christians of different confessions — between Protestants and Orthodox, and of course Roman Catholics, about whom I could have spoken further; love between Christians of different theological convictions — ecumenicals and fundamentalists, conservative evangelicals and pentecostals; love between Christians of different political convictions — those in the East and those in the West and also those “in between”.

Let the Federation be a place where this love, which comes from God, can be received and perhaps produce deeds of love. Without it, in spite of all our activities, even the Life and Mission of the Church program, we shall not accomplish our task which can be fulfilled only by a thorough-going ecumenical effort.

THE STUDENT WORLD CHRONICLE

Extracts from a report on the experiences of the WSCF North Africa Team by Dwight Harwell, one of its members

TUNIS

The souks

Seven minutes from where we stayed, we entered the labyrinth of tiny, twisting streets of the medina, to look into the souks, or individual booths of merchandise, lined up and crowded together like rows of boxes crammed full of packets of colours, tastes, sights, and smells, sounding forth for us to buy, buy.

Our first contact with Islam was in the markets, and we were swallowed up in the world behind old walls in narrow, covered streets, with an old, slow rhythm of buying and selling and existing which seems to defy the encroachment of bustling, modern Tunis, which encircles this Arab inner city. As we entered the Rue de la Kasbah, and slowly made our way through the crowded, narrow lanes, the tall Arab with a high, red fez sang out his deep chant, tossing eyes, head, hands, and showing his candies and confectionery, as his quiet partner, at work preparing new delicacies, responded line by line to the rhythmic chant.

Souks for leather goods, souks for copperware, souks for *babooshes* (brightly coloured sandals and slippers), souks for *djellabas* and *burnooses* (lighter and heavier hooded, robe-like garments), souks for incense, perfumes, Barbary figs (from cactus plants), *mechouia* (beef sausages seasoned variedly—never pork), and souks for other foodstuffs. Some of the “souks” are mobile carts or wagons which can be moved anywhere among the built-in box-like rows of stable ones.

In our tortuous march, we pass one after another, filled each with its own specialities. Some people call out to us in Arabic, some sit staring at us, some sit staring through us, content to exist there for whoever comes next. So many of the people seen at close range in the souks and later in the streets outside the medina, including many of the youth, have eyes askew or running or diseased. Trachoma, caught from the flies which are to be seen in droves, is terribly prevalent. One must wave the flies away from one's eyes while never rubbing them, waiting for the day when the flies can be reduced and

the medical resources can be effectively mobilized to benefit from the work on trachoma done in Tunis's Pasteur Institute... and to benefit on a massive scale.

Within the souks, there is a closed in feel and smell. One rarely sees the sky. There is either the arched stone ceiling of the corridors, or latticed ceilings of bamboo, straw, and alfa grass, or both. One reason that one must *be* there to get the feel and atmosphere, is because the smells from this closed world form an essential part of the whole: heavy spiced incense and food smells blended with unsanitary and musty smells. The complex blending evokes this atmosphere, this culture.

Practically all the women are wrapped in *haïks*, bundles of cloth, mainly white in Tunis, and are heavily veiled in white. Some wear black veils. Cause for meditation were the veiled Moslem women in *haïks*, and the hooded and robed Roman Catholic nuns, seen from time to time going about in pairs. The nuns, in their dress, seem so much closer in time to, and would probably exercise a special interest and attraction for, Moslem women. These women are rarely seen with the men. They are never in the cafés of the medina, and Tunisian women, even in European dress, are rarely seen in the cafés of the more modern sections of Tunis. The men sit in the cafés of the medina for hours, leisurely drinking their syrupy-sweet mint tea.

What happens to these women is a key to what will happen in the development of contemporary Islamic society. Women's rights form a key to true contemporary Islamic reform. Much more seems to be being done for women in Tunisia than in Morocco or Algeria. Habib Bourguiba, who is deeply admired by the women (who must take special delight in seeing his picture displayed everywhere in the souks, the cafés, and public places of Tunis), has granted them the right to vote and has strengthened their rights in marriage. Still they remain heavily veiled — especially in the cities. Some no longer veil all but their eyes, but simply hold a fold of their *haïk* before the mouth. As Professor Kraemer said once, "The Moslem woman hesitates before entering the modern world."

But the modern world has already entered the souks. Many manufactured imported goods were to be seen, replacing the products of local craftsmanship: modern Italian shoes of the finest quality and design; French suits and dresses for the younger Tunisian men and women students. Some of the middle-class and wealthier Tunisian merchants in the souks were wearing European business suits under their loose-fitting, light-weight *djellabas*. Some of the well-to-do women wear European clothes under their *haïks* — if they still wear *haïks*.

The over-all impression of the souks in Tunis is one of dying craftsmanship, which is being limited more and more to the tourist trade, as the modern civilization of mass fabrication enters.

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Algerian students

There was a rustle in the air that afternoon as we entered the offices and central locale of the Algerian students who are political refugees in Tunisia, the headquarters of the Tunisian section of the *Union Générale d'Etudiants Musulmans d'Algérie* (UGEMA). There are about 900 Algerian students in Tunisia. Some fifty or sixty were sitting and standing around in the different rooms, waiting for us. There was curiosity and interest, even anticipation, rather than hostility, in the way in which they eyed us.

All around were stacks of books recently arrived, on all varieties of subjects, in French, Arabic, English, German, which were at the disposal of the Algerian students. On the walls were two tapestries from Moscow, offered on the occasion of youth festivals, with the large words "Peace and Friendship", in Russian, woven into them. There was also a tapestry from the students of the Peoples' Republic of China, and a picture of the young Algerian woman, Djamila Bouhared, who has been condemned to death by the French military tribunal but who has not yet been executed. Another picture was of a distinguished-looking Algerian savant, who made basic reforms in Algerian education. On the door leading into the kitchen where light snacks and soft drinks were served, there was a Coca Cola sign. The large table-model radio which was blaring away in the kitchen was a gift of students from Moscow.

The library room was crammed with books and papers on many subjects and in many languages. We were told: "Many of us have just come from the *maquis* (the clandestine forces, in this case the Algerian forces fighting for the *Front de Libération Nationale* in Algeria against the French military forces as well as against the French civilian population), and must return whenever called. In the meantime we come here for recuperation and study. We are eager to get books of all kinds. We are losing valuable years of academic preparation. But the independence of Algeria must come first. In the meantime, we study these books as best we can."

We all crowded into the conference room, spread elbow to elbow around both sides of a series of tables placed U-shape, and introduced ourselves. Some of them were very young — ten to twelve years old. Several were in their late thirties. Some had seen many battles —

and they looked it. One of the oldest had interrupted his last years of medical study to fulfil functions within the *maquis* network.

UGEMA was formed in Paris shortly after the beginning of the Algerian "revolution" (which on the official French side is called the "rebellion") in November 1954. It was legally abolished in France and Algeria in December 1957 by the French government, and the executive committee established itself, unofficially, in Lausanne, Switzerland. In May 1956, UGEMA launched a general strike demanding that Algerian students no longer study in French schools and join the *maquis*. At the same time they ruptured relationships with the French student movement, the *Union Nationale d'Etudiants Français* (UNEF), as did the Tunisian and Moroccan student movements, to maintain their solidarity.

None of the Algerian students in our meeting had ever received any scholarship aid from the French government. Several had lost mothers, fathers, sisters, and brothers in the course of the Algerian war. There was one who was at his brother's side when he died a dreadful death, and it was in his eyes. The UGEMA supports most of them, and others have scholarships from the Tunisian government as well as from other sources. The Russian and Chinese and other Eastern governments give direct aid to Algerian students. The few who can speak Russian or Chinese can have completely paid scholarships for study in these countries. Some even go without any language preparation in advance. No Western government gives direct aid of this kind to Algerian students. Any aid from the West comes through private sources such as national student movements, etc., and is materially, and in psychological effect, much less than what is now coming from the East.

One thing struck me forcefully in this meeting. Each of us on the WSCF team, in spite of the diversity of our origins, was identified individually and collectively with the "West", and with the Christian-West-equally-responsible-for-what-France-does-to-us-in-Algeria. There was no conception in the Algerian students' minds of a clear Christian opposition to oppression and injustice in *any* form, on *any* side, *anywhere* in the world. Christianity is compromised by, and confused with, Western governmental and political action. They seem to have forgotten that Christianity sprang from a desert region adjacent to that where their own religion was later born, and that Christianity is *not*, in its genesis or in its essence, a "Western" religion. If they only knew how hard it is to actually *live* like a Christian within contemporary Western civilization! It seems to me that contemporary technological civilization, in its onward march into every corner of the world, causes *universal* religious crisis.

Kairouan, the holy centre

Kairouan is completely Arabic. This oldest North African Arabic city is a holy centre not only for Tunisia but for the whole of Islamic North Africa as well. If a Moslem is unable to make the pilgrimage to Mecca, three to Kairouan suffice. All the buildings are white, with sky-blue doors and window frames, and there are literally hundreds of *marabouts* (tombs or shrines to Moslem holy men).

We went down the main street which is bordered by souks and filled with people. The souks had much more space and air than those in Tunis. The pure blue sky could be seen. Much of the merchandise was on mats on the ground. Kairouan is well known for its rugs. The Tunisian government is now trying to preserve and protect this craft, which has been passed on from mother to daughter. Each design has its own name. We were shown a woman weaving a rug, strand by strand, as her little child looked on. They do the house-work, and weave when they have a spare moment. In this way, it takes two or three women three to four months to weave a fairly large, thick rug.

Finally, we got to the central purpose of this excursion: the two most important mosques in Kairouan. Since the mosques of this Islamic holy city have been "desecrated" (by the forced entrance of French soldiers into them, we were told by a Moslem guide), we were allowed to enter them, to penetrate within the massive walls wherein this massed community seeks renewal.

First we saw the Abou Zema el Beloui Mosque, dedicated to a reputedly close companion of the Prophet Mohammed, who is buried here, and who is said to have carried with him to this tomb three hairs from the beard of the Prophet. Through a large outer courtyard, we entered a vestibule where three women were seated, each with her set of children around her. As we mounted the stairs to a beautiful open-ceiling arcade which gave us delicate arabesque and blue sky, and which led to the inner courtyard of the mosque, the husband, to all appearances, of the three women entered the vestibule. They stood immediately, and followed him into the outer courtyard. President Bourguiba's reform apparently arrived too late for this family group. Out of respect, we did not enter any of the series of small prayer rooms around the exquisite inner court open to the sky. Through the grille before the central prayer room, we could see the tomb of the Prophet's companion, and several Moslems were within the somber stillness, absorbed in devotion.

Finally we went to the gigantic Sidi Okba Mosque, one of the largest in Islam, dedicated to the founder of Kairouan, and a central

mosque for North Africa. At a door leading through the massive exterior wall, we were greeted by the *imam* (the leader of the prayers in the community of worship) and a young professor of Koranic instruction. We entered the spacious interior courtyard paved with big building blocks, and bordered on four sides by long arcaded passageways. Across the length of the courtyard opposite the tall minaret, was the big entrance into the prayer room. We took off our shoes and gazed into the scintillating light from a grand chandelier made of hundreds of pieces of glistening crystal glass, as we entered the very large prayer room. Here there are hundred of varied columns of stone from Spitala. The floor is covered with mats. The *milrah*, a sacred chamber which when faced gives the direction of Mecca, is of choice marble and inlaid gold. Several of those in prayer were, very understandably, keenly annoyed by our presence, and walked hastily to the far corners of the spacious room. President Habib Bourguiba worships here once a year, on the birthday of the Prophet Mohammed.

Later, we climbed up into the tower of the minaret from which the *muezzin* calls the faithful to prayer five times daily. As one faces in each of the four directions in which he calls, one sees the tiny and large cupolas of the hundred of *marabouts*, the numerous smaller minarets, and the flat roofs and thick walls which hide the interior massiveness of Islam as lived in arabesque, in this its holy city.

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The Zitounian University

The Zitounian University is part of the Grand Mosque of Tunis, which is located in the heart of the medina. The young professors who spoke to us explained in turn that this university dates from the thirteenth century, and is dedicated primarily to the study of the principles of the Koran and of Islam, of Islamic jurisprudence, and the Arabic language. Supplementary courses in science and history are given. All instruction is in Arabic, although French, English, Greek, and Old Persian are taught to those interested. There are "from 700 to 800" students.

Can Islam really adapt to modern conditions and exigencies with a spirit of full reform from within its modern life? The answer of one professor of philosophy left the impression of an Islam which can continue its own life unchanged in any way by the world around, which is in breath-taking change, an Islam which becomes irrelevant to contemporary times. He asserted that the five principles of Islam can be practised under any conditions; that it would be fully possible for factory workers to have their five daily prayers (at dawn, noon,

4.30 to 5 in the afternoon, sunset and evening), in tranquillity, *if* the factory owner in a Moslem country would stop his factory at those times ; that the month of fasting from dawn to dusk during Ramadan is possible in an industrial economy ; that since the Prophet Mohammed said that human will can go behind and beyond the cosmos, sputniks and all other kinds of scientific and technological discoveries are not astounding and cause no conflict at all with Islam.

There seemed to be two compartments : an Islam within thick walls of devotion which could never crack or crumble under any circumstance, and a world outside in tumultuous change which is of no immediate concern. He spoke not at all of a structured, determined, philosophic materialism which challenges profoundly those of any faith, when he said, "Materialism has not entered Islamic society as much as it has European society, partly because material progress is not as great here." The problem is postponed and reduced to that of a materialism of things, and the reply to this postponement and reduction is : the spiritual life must be preserved. It must be, and it can be, is the reply in the continuing dialogue with the professor, only in full confrontation with the world as it is and in living the crisis of continual rethinking and renewal of the faith. It is this note which was lacking.

Two events which followed this meeting astonished us and confirmed for us the odd uneasiness and strain which pervaded its atmosphere. During our meal in the modern student restaurant right after this meeting, a science student exclaimed, "Why in the world did you visit the Zitounian University ? It has been called to disappear. Its days are numbered. President Bourguiba has decreed it. Within four years it will be completely abolished !" Then, the next day, we saw, on the front page of the Tunisian daily newspaper, the full story of President Bourguiba's radio message, which had been given the very morning we were at the Zitounian University, and which explains in detail why he is abolishing traditional Zitounian instruction and how the complete educational reform is working, along with the creation of the new, integrated Tunisian University.

No word at all about this had been mentioned by those within the Zitounian University. This is an indication of the extremity of their dilemma and crisis.

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Ecole Normale Supérieure

The first institution to be created after Tunisian independence (March 1956) was the *Ecole Normale Supérieure* (October 1956). This

is the educational centre with the highest prestige in Tunisia, dedicated to the immediate goal of forming professors for secondary education and to the fuller goal of developing an "intellectual *élite*, specialized researchers, and those who will go on to become university professors". The director is determined that this institution shall maintain the highest standards, and the entrance examinations are very stiff for the three (exceptionally four) years of study.

There are 106 students at present, among whom eight are women. The distribution among the five branches of study is as follows: thirty-two in letters, twenty-five in history, twenty-four in mathematics, twenty-two in geography, and three in science-physics. The professors are fifty per cent Tunisian and fifty per cent French. The director is profoundly convinced that Tunisia's is an intellectual vocation, as a crossroads of currents from European, Middle Eastern, African, and Asian cultures, and that Tunisia is taking this intellectual vocation seriously.

We were given the second number (April 1959) of the monthly bulletin of the Tunisian ENS, entitled *Jeunesse*, and all of us were astounded to see the results of a questionnaire which it had submitted to the students, the future intellectuals of Tunisia. But then why be astonished? Intellectual life today, in whatever setting, seems characteristically lived under the sign of revolt. To the question, "Do you have a doctrine?", ninety-four per cent replied "no". Of the six per cent who replied "yes", the doctrine of three per cent was socialism and of the other three per cent communism. Furthermore, to the question, rather ambiguously phrased, "Is there a problem of God for you?", "yes" was the reply of forty-seven per cent. That is, we imagine, these are agnostics — they are not certain, this remains an open question for them. However, for fifty-three per cent God is "no problem"; for forty-five per cent of these God does not exist, and only eight per cent are certain he does.

The questionnaire itself is a sign of revolt, and of confusion. Existence? Essence? How refer to God in the first place? There is certainly a crisis of faith among these students as there is among those in European and occidental centres of higher education whose heritage is Christian. The thing which astounded us, initially, was to see for ourselves, more directly from within Islam itself, that the crisis of faith we know so well, individually and collectively, is also being lived by the serious Moslem student from within his own religious heritage. The questionnaire was one more indication, one more sign of this — even though it was merely a questionnaire.

Problems for the North African soul

The Superintendent of the Methodist Church in North Africa, who has worked there for twenty years, principally in Algeria, raised for us two key problems for the North African soul. The first was that produced by all the occidental elements (science in its modern phase, technology, law, education, etc.) when introduced without the basic occidental ethos. The occidental spiritual and cultural heritage cannot be accepted by Islam; but at the same time, it is thrown into serious crisis by occidental science, technology, and all the rest. It must be added that Islam did have its own period of great flowering from the ninth to sixteenth centuries of our era, the European Dark Ages, when in the Moslem world mathematics, astronomy, and Arabic literature were in full flower, and Islamic scholars preserved the Latin and Greek classics through Arabic translations. But it is not so today. The question is whether there are resources inherent in Islam for genuine reform and creative response to the inexorable invasion of modernity, so that this modernity ceases to be an invasion, by being changed fundamentally within the crucible of an Islam surging with an inherent, reforming, creative dynamic.

Each North African soul is engaged in this question. There is confusion in their spirits — as in ours. It is perhaps much more imminently critical for them, without an ethos which responds to modernity. Modernity runs its uprooting course. The massive Islamic community shows signs of deep stress. The strain awakens the need in each soul for individualization and for fresh community. The women are the key, bearing the stress, the strain, along with the men, while feeling their place and role shifting, changing. Moslems need fresh and deep community. And who does not? Yet for them, whose life is fundamentally communal, the moment of crisis now silently sounding is more urgently grave.

Then again, another key problem for North African Islam: the renewal of the sacredness of the word, which implies, of course, the renewal of community. Few North African Moslems do their traditional prayers. Ramadan and religious festivals are becoming times for popular festivity rather than for religious reconsecration. But still the word remains important: the word spoken and sung in story, poetry, and song. We saw them in the medina standing engrossed in the words of the chanting story-teller. For Islam itself the word is central. The faithful hear and remember. Arabic, the language of the Prophet and of the Koran, is considered sacred, but all seems to point to the losing of the efficacy of the word, to a silence which

baffles the North African soul, to the very grave sounding of the crisis.

Utter despair could mean the definitive thickening of the walls — and again for how long — and even the eruption outside of Algeria of that which has already begun there, *jihad*, religious war. Perhaps time has not completely run out in this gathering darkness wherein the word of relation has broken into babbling, sputtering death.

MOROCCO

The use of Arabic

A member of the Cabinet of the Moroccan Ministry of National Education, professor of Arabic and Director of the Institute of Arabization at the University of Rabat, spoke to us with authenticity and clarity about the future of the central linguistic vehicle of Islam, Arabic, within Morocco and the Maghreb. He was relatively young, probably in his early forties. The deep impression of a humble, devoted man remains. As he described how he proceeded step by painful step in the face of technical difficulties, which he mentioned, he would add, "with the help of God, I realized the solution, which was. . .". He is the inventor of an Arabic typewriter which is simpler and technically superior to any other. He has also invented a simpler, cheaper system of printing Arabic with vowel points, so that the less literate masses of people may have Arabic literature which they can read and understand. The traditional esthetic quality of the printed Arabic script has remained unchanged. He worked on his system for some fifteen years, and his was the one among 2,000 projects which was chosen to be the official system for printing in all Arabic-speaking countries.

He has also developed a system for reading and writing Arabic which has had amazing results. An American girl learned to read and write and even to speak Arabic using his system, in two months and ten days. Now he and his staff are developing an extensive, standardized Arabic technical vocabulary for use in instruction. He estimates that within twenty years the Arabic language should be as complete a vehicle for cultural expression as is any modern European language.

It seems to me that this work is of fundamental importance for the future of the Arabic language, and of Islam, in North Africa. It should be followed with attention by those qualified to do so. It seems to me as well that this was not only an excellent introductory lesson on the nature of the Arabic language, not only a masterful presentation of the technical problems involved in bringing it up to

date while preserving its classical heritage, but also our most important encounter with a creative adaptation of Islam (not only in language, but in thought-forms, with the spirit of intelligent religious penetration problem by problem) to the modern world.

Moroccan students at Les Chênes

We had a three-day conference with student representatives of the *Union Nationale des Étudiants du Maroc* (UNEM) at *Les Chênes*, on the general theme, "The Student, the University, and the Nation". There were thirteen Moroccan students present for the get-acquainted session, and others came and left during the course of the three days.

Four of our group presented certain aspects of the general theme, and a Moroccan student replied to each presentation before the general discussion. I took the subject of the university as a centre of education; Professor Kraemer spoke on religions and culture; Mr. Fukase on the student in the life of the nation, and on Sunday morning, after Professor Kraemer led our worship service, to which one of the Moroccan students came, Mr. Brewster spoke on the international responsibilities of the student. Each time, after the replies by the Moroccan students, much lively discussion followed, and we wrestled with some of the real problems in education, political involvement, and religious life.

Professor Kraemer culminated the Sunday afternoon discussion with a masterful exposé of how the Christian must rethink everything in his faith in relation to the continuing technological and social revolution, choosing as his central illustration scientific evolution and the religious significance of the Genesis creation story which affirms that we are all basically Adamites. After this final session, there was a crystalline silence, marking the beginning of conversation on the deeper level. The way our series of sessions ended seemed to be a true beginning of exchange which penetrates into the deeper, more vital problems.

Rather than enter here into the volume of substance exchanged, I must merely state that the wide-ranging discussions, the cultural evening of singing, the volley-ball games, the walks in the cork-oak forest, the growth of actual fellowship, all form a pattern of the kind of exchange which should be repeated between Moslem and Christian students with like care, as often as possible. "As possible" has not even begun to be realized, and Moslem students are ready to reply not with the silence of deep refusal, but with the silence which says to all involved: "This is something new. I must completely rethink my religious engagement and try to clear my mind of pre-

conceived notions and to understand in a new way the religious engagement of the other."

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Toumliline

From Fez, the spiritual and intellectual capital of Moroccan Islam, we drove up into the Middle Atlas mountains by way of Immouzer, beautiful on the hill with part of its medina underground, and of Ifrane, a startlingly out-of-place, unimaginative, all-European style town, past one of the most magnificent forests of cedar of Lebanon to be found anywhere in the world today, and the Berber town of Azrou, to Toumliline, the Christian community which is in many ways most profoundly in touch with the Moroccan soul. Toumliline was spoken of with enthusiasm and respect, and discretion, by the Moroccan students whom we had met at *Les Chênes*. We know of nothing like it in all of North Africa.

Toumliline's seventh year of existence was being celebrated in the month of October when we were there. Twenty Benedictine monks arrived in October 1952 from the Monastery d'Encalcat in Southern France, near Montpellier. In these seven years Toumliline, which means "little white thing" in Berber, was converted from a summer camp site to an architecturally light and modern series of buildings and covered walks. The clean simplicity of design purposely gives the feel of a community desiring to be present, available, ready to serve only as long as so called, rather than too heavily, massively installed in presumptuous permanency.

The central public buildings form a general triangle. The arrow-head-like point of the triangle is the woodwork shop filled with the fragrance of cedar, and the machine shop for all kinds of mechanical reparations. Behind the arrowhead follow quarters for Moslem students who wish to spend quiet days of study, quarters for young orphan boys (mostly Berbers from the Middle Atlas), a volley-ball court, a dispensary run by two monks (doctor and nurse) and two civilians (a midwife and a nurse) and open daily to the stream of Berber women, children, and men from surrounding villages, two smaller assembly rooms with toasty stoves and sweet cedar smoke from fallen cedar branches gathered against the chill mountain fall and winter, a large assembly room, a small bookstore and post office, and a Japanese garden. Along the right side, as one faces the arrow-head point, is the long building with seventeen individual rooms for male guests. Female guests stay in quarters in a separate section

to the left on the other side of the road, where the guests' refectory is located along with a series of camp buildings which can house another one hundred persons.

The monks' quarters are a unit, with their cells, refectory, offices, library of 20,000 volumes, and chapel. This forms the *cadre* for their Benedictine rule of silence, of manual, intellectual, and spiritual work in prayer-directed poverty, chastity, and obedience — the perpetual vows, towards the perfection of love in relation to Christ.

Work in the carpentry shop or machine shop or in the fields spread out below the gently rolling Toumliline plateau, or among the cows or the thousands of chickens, or making their fine, light, delicious yoghurt, or in the dispensary, or among those like ourselves who visit, or in the library : all work at Toumliline is an extension of the silence which has made there its home, its hope.

The Prior of Toumliline told us how this hope for real contact with Moslems has grown out of the silence within which Toumliline reposes and works. As it was being transformed from the vacation camp to its present form, Moslem workers helped the monks, and continue to help, all of them working together in silence, which is fully respected by the Moslems, who respect men whose lives are clearly dedicated to God. The Berbers became extremely curious as to why exactly the monks were there. Why had they come ? Who was paying them ? The monks were keenly and carefully observed, the orphan boys staying at Toumliline were asked detailed questions of every kind. It seemed too astonishing that these were completely disinterested men of God. Youth came asking for advice concerning studies. They want to read anything and everything, feeling that books in and of themselves have some kind of magic quality which will give them wisdom, power, efficacy. Fathers began coming with their young boys. After the ritual three glasses of mint tea, and leisurely conversation, the father would finally say, "I give you my son, so that he may learn the occidental disciplines."

The monks were enabled to enter into and contemplate the situation of Moroccan and North African Moslem students. What the Prior and several other monks said offers verification of what we observed at *Les Chênes*, as well as during our shorter meetings with the Tunisian and Algerian student movements. At Toumliline we saw the Maghrebian Moslem student situation in clearer perspective. The essential of what we saw ? Deep crisis, with politics the first and most immediate manifestation. This must be summarized, as it was at Toumliline.

North African Moslem students generally are torn within themselves. They are in a state of profound religious, metaphysical crisis.

The pressures within their political and personal situation are enormous. They do not feel at home in their own homes and are not at home in the French milieu. They are between two worlds, and uprooted. They are often easily blown by impulse and the winds of desire, living in the uncertain instant, seeking recourse in political action and solidarities to replace an often weak, sentimental attachment to God, to Allah, as an ineffectual idea rather than as a reality fully given for the very instant.

At Toumliline all of those debates and discussions come alive in a new way, and one can see there in that clarifying mountain spiritual air, the dimensions of the crisis, the depth of the wounds in these souls, the well of bitterness. They have experienced so little the atmosphere of comprehension, from sources they take as occidental, as they do experience it in good fruition at Toumliline. But Toumliline represents something universal and not merely or solely occidental. The channel is filled in flowing movement from a pure source. The Berbers have seen that the French government is not the Toumliline source. In the silence they contemplate the pure source. We have seen that the Toumliline source is not merely or solely Rome. In the silence together we have prayed within the pure source, hearing the silent cry of John the Baptist, while through our tragic divisions healing waters flow. Clarifying air flows through the Toumliline silences.

Islam and Christianity in Africa south of the Sahara

Notes

P. BENIGNUS

Between 632 (the death of the prophet) and 732 (the battle of Poitiers and the arrest of Islam's expansion into Western Europe), Islam had conquered the shores of the Mediterranean. If we recall these dates it is because we wish to proceed to ask a question : "The Christian Church of the first centuries spread and established itself, firmly, as we thought, upon the Mediterranean shore of Africa, and gave us a Tertullian and a S. Augustine... and yet under the pressure of Islam everything disappeared, and only a few Jewish nuclei survived in Berber and North African countries. Why was this ?"

Islam only crossed the Sahara to the south after the eleventh century. Penetration southward followed three routes: in the East by way of the Nile Valley, in the West by way of the Maghreb, and through what is now Algeria. These two last routes were the most important. Five successive waves can be seen, marked by flow and counterflow, Islam giving birth to Moslem kingdoms, fighting with the existing African kingdoms. This period of penetration ended in the nineteenth century, with the coming of English and French colonial expansion, due to a certain state of equilibrium between Islam and Animism: Islam remains the religion of the desert and Animism the religion of the forests. In brief: a slow penetration, the first wave led by white Moslems, the Berbers, the succeeding ones by black African converts. This Islam was supremely the religion of the conqueror, of the chiefs.

After English and French colonization the penetration and propagation of Islam in Africa south of the Sahara was much more rapid. Before the impact of western civilization the old African forms of society began to break up. The imposition of a new economy, the coming of specialization, the "pax romana" which permitted travel and exchanges between North and South, East and West, the marked tendency of colonizing governments to lean on the most developed race, made this extraordinary and undeniable expansion possible.

We must now say a word about certain aspects of this Islam which is commonly known as Black Islam. We do not deny its membership of the Moslem community, membership strengthened by the pilgrimages to Mecca. Islam really extended the sense of human brotherhood among Africans who had hitherto been confined within the limits of the social group. But at the same time, this Islam was transformed as it adapted itself to Africa south of the Sahara, and without great difficulty. In extreme cases we can say that this adaptation and this transformation are such that it is sometimes difficult to know whether we are concerned with an Islam which has integrated animism within itself or the opposite. North Africa had its animism, its soil rich in cults, and the propagation of Islam had a very deep understanding of the black soul.

The arrival of western civilization produced a shock, a void which Islam was easily able to fill, for Africa found therein the essential components of her background as well as pride in belonging to the race of chiefs, the race of the elect.

This Black Islam is generally distinguishable by its *marabouts*, its *tolerance* and very often its *ignorance*, from the basic form of Islam.

IGNORANCE ? Yes, the Muslim masses of West Africa are ignorant. This ignorance extends even to the person of the prophet. There is no notion of eschatology. They bow in ritual prayer, but they have more faith in the value of amulets. They observe fasts and make pilgrimages. One of their strongest characteristics is the need for brotherhood, but they lack the heart of the matter. The two principal brotherhoods are those of the Qadiryia type and of the Tijjanyia type. The brotherhood in basic Islam is born of the need for asceticism. In the beginning every brotherhood has its mother house. But very rapidly other groups which tend to play an increasingly dominant role through their *marabouts* attach themselves to this brotherhood. The Muslim of the rank and file looks first to his *marabout*. He is expected to "know" and he then becomes the intermediary between God and the believer. There is no question of an ideology nor of a faith, but simply of a human link. Let us remember the gregarious instinct of the black races in whom individualism is not highly developed. If he joins a brotherhood the African finds a leader, a guide, for the propagated faith is at the start a simple faith.

This Black Islam is still in general a tolerant Islam because it is ignorant.

Contemporary tendencies

Lastly a word about the contemporary tendencies which are stirring Black Islam :

— A modernizing tendency, a minority tendency which yet is characteristic of a certain intellectual élite ; how is one to preserve one's faith when it is preached by *marabouts* who are, to say the least, very simple men, when one is at a real cross-roads : confronted, for example, with the French notion of the secular state, the nostalgia for an African past, and the desire to fit oneself into a modern and an ever more scientific world ?

— A reformist tendency : originating with the young, educated in Cairo at the Al Azar University. This tendency is marked by a return to the sources of Islam, the shedding of every vestige of paganism, resistance to the ignorant *marabouts* and a deeper knowledge of the Koran and its truths.

— On the other hand, this latter tendency, sometimes more or less tainted with nationalism, has come into conflict with a "counter-reformation" movement. Certain great leaders and thinkers of Islam are very much aware of the ignorance of the faithful and seek to put an end to it. This Counter-reformation is based on knowledge

and love of the African soil, it leans upon western culture but adds careful teaching of the Koran, not in Arabic but in the vernacular.

— Lastly let us mention the reality of the *Ahmadyya* movement in English-speaking territories. Its Pakistani promoters are fanatics and anti-Christian.

How will these tendencies develop in the actual and moving context of politics? Already the future Muslim leaders of West Africa are educated in Tunis and no longer in Cairo, already the Guinea and its one-party government are attacking Islam as well as Christianity, and of the new Republics established or coming to birth only one, Mauritania, proclaims itself Republic and Muslim, while the others affirm the separation of Church and State.

It can be said without fear of error that more than half of Africa south of the Sahara is not yet either Muslim or Christian, whereas Islam is the recognized religion of more than a third of the total population. Here is a first "given". The second is this: Christianity in Western and Equatorial Africa came by sea, therefore from the South. It spread more or less easily from the coast to the hinterland, from South to North. In its forward march, Christianity crossed the path of Islam which spread from North to South, and reached the coast. Christianity and Islam crossed but did not meet.

How is this non-encounter to be explained and how are we to set about putting it right?

At the time of our enquiry of early 1959 ranging from Dakar to Nairobi, we found the following explanations:

— Protestant Christian missions and churches are nearly all "understaffed" and "overworked".

— The existing institutions are cumbersome: they were cumbersome in mission days. How much more so must they seem for the young churches?

— Too often the mission stations have become fortresses, far from the front line, and difficult to get away from. Unconsciously they have become used to the idea of a kind of trench warfare, allowing of no mobility.

— If Islam is ignorant of its own faith and that of others, what shall we say of Christianity itself, completely ignorant of what Islam is?

— The consequence of this ignorance is a lack of a sense of responsibility towards Islam. Christ's command, "Go and teach all nations" has become restrictive: "Go and teach all pagan nations". The great mass of those who are still pagan has in a way imposed a restricted vision of our responsibility.

— Finally in the presence of the real progress of Islam we can “sense” a complex in the Christian and especially in the African Christian. We do not sufficiently realise that with this extremely rapid evolution in all fields the Christian is called more and more to live side by side with his Muslim brother.

What shall we do then ?

Here follows the plan which has been proposed and adopted, known as the “*Islam in Africa*” project.

1. The Christianity-Islam encounter in Africa south of the Sahara *must* be an African, and not a Western, encounter. This implies at the start that everything must be based on the already existing African churches, however small they may be.

2. A certain number of “Advisers”, Western for the moment but to be replaced by Africans in the future, must be put at the disposal of groups of churches and missions in a certain region. These advisers should have a thorough knowledge of basic Islam and of Arabic, and of course a vocation, a very special call : for how otherwise can the necessary love and patience be expected of them ?

3. These advisers will prepare, teach, inspire the African Christians. They will be *few, mobile*, forming between them a sort of infrastructure making meetings and exchanges of experience possible. They will especially be responsible for teaching and for producing literature. They will have to be able to prepare pastors, evangelists, catechists, teachers, nurses and individual Christians for this encounter with Islam. Let us notice in passing that an exact knowledge of the Muslim faith is necessary, but equally the reality of his own faith is indispensable.

The whole question is whether the Gospel of the Kingdom, the Gospel of Salvation, has been preached to the Muslim. We must admit that too often in existing literature Islam has been badly and inaccurately presented : too many errors have been made, written and published, which give great pain to our Muslim brothers.

* * *

How will these advisers work ? Here are some basic principles :

a) The real authority is in Africa (Area Committee), and the “Liaison Committee” outside Africa is responsible for finding candidates and for general co-ordination.

b) The advisers are put at the disposition of the Area Committees, their salary and travel expenses being guaranteed by the missionary society or church to which they belong. To be at the free disposal of the Area Committees, at no expense to them, is essential.

c) The area committees group the maximum number of churches and missions, their sole preoccupation being to make possible Christian witness in a Muslim environment. They are "open", including fundamentalist and ecumenical bodies, and even certain independent African churches. Area committees exist in Sierra Leone, in Ghana, in Nigeria and in Kenya. Two posts are open now: in Northern Nigeria and in Western Nigeria. A great diversity and flexibility must exist: these committees must be able to adapt themselves to the country, while leaving real *mobility* and *liberty* to their advisers.

d) It is not expected that the number of advisers will be multiplied: responsibility for action remains a local responsibility: the local Christians must simply be helped and inspired. This infrastructure must be backed by the existence in each church and mission of pastors and evangelists specially trained, and responsible for this special witness. They will work in close liaison and collaboration with the "advisers".

Encounter with Islam, let us say in concluding, means the proclamation of the Gospel of Salvation to the Muslim. The methods and means of approach may differ completely from those employed in an animist environment. The results will certainly be much less rapid and spectacular: that is not what matters; what matters, we believe, is our faithfulness, our obedience, our responsibility in this preaching of the Gospel to all men, including Muslims.

Education in a Technological Era

*Working Paper for the Study Commission on Education
at the General Committee*

1. It is unnecessary here to spell out in detail the obvious fact that technological developments have an enormous effect on civilization and determine, to a large extent, the context in which the gospel is preached. For example, consider the rate at which news is diffused. In apostolic times it would have taken a month or more

for the news of the death of the emperor to reach the outposts of the Roman Empire. Today, news of the death of an important political figure is known in all the capitals of the world within an hour. This one fact transforms every man's life from one that is essentially parochial to one that is essentially global. The parochial organization of the Church worked in the Middle Ages; today it is completely outmoded. With a greatly enlarged context for the individual come new sources of psychological tension, greater pressure of complexity and hugeness, *yet* wider horizons and richer possibilities for the human life.

Technology is not new. The invention of the wheel by our remote ancestors was a technical feat of great importance. What is new in, say, the last hundred years is the speed at which new techniques are invented and put into operation. The chief bearing this has on education is that what is taught one year may easily be outmoded in five or ten. This high rate of obsolescence applies to an ever-increasing proportion of the subject matter of university courses. This is in marked contrast to the university curriculum of the Middle Ages, or even of 1800, when, in most fields, what one learned in one's youth still seemed valid to the day of one's death.

Thus technological advance is the characteristic human condition today. Our tendency is to evaluate any society in terms of its "backwardness" or "forwardness" in technological development. We cannot deny this impact of technology. The world it has, in part, brought into being is here. It will not go away. It is a "given" in the human situation.

The question for modern man is: Can he expect to hide from this new age or must he ask how he is to live within it? Should he seek to learn new ways to escape meaninglessness or new ways to harness meaningfully these new gifts? How is he to respond to the new age as a human being and child of God?

2. Technology must be distinguished from science which may be understood as systematic knowledge, the pursuit of which is based on the assumption that the system of science can be indefinitely expanded. Expansions occur with new discoveries and each discovery modifies the total system; thus the pursuit of science aims at an indefinite transformation of knowledge in contrast with the science of earlier ages which aimed at working out the details of a system fixed in advance. Scientific institutions are, therefore, in the paradoxical position of trying to institutionalize an activity whose excellence lies in its essentially uncontrollable nature, *i.e.* trying to cultivate acts of originality. Expansion can only go on piecemeal,

yet the process only remains coherent when each addition forms part of the same expanding system.

The question for modern man is : Can he live in the actualities of space and time without the over-arching belief in an other-worldly metaphysic ? Can he accept the transitory nature of his knowledge and live from day to day and from hand to mouth in a universe of no finality ? Or must he still seek to create some over-all framework of ideas and beliefs to give coherence and security ?

3. The spirit bloweth where it listeth : freedom is essential if the ardent flame of enquiry is not to be quenched. The individual scientist's own independence is intrinsically established when he shows that he is capable of carrying out tasks, choosing problems, and drawing up conclusions in fields for which he is uniquely qualified. The work must authenticate itself, and the only valid supervisory powers reside in the consensus of scientific opinion by which the scientific community governs itself. Discoveries may still be made by the lone, pioneering mind, yet increasingly research is carried out today by team-work in which many investigators are only part of the apparatus used by the one original, directing mind. This makes for system, coherence, and economy of effort, yet who can measure what may be lost in this process ?

The question for the modern scientific enterprise is how it may preserve essential freedom. What is intellectual freedom ? How may it be safeguarded ? How may scientific enterprise steer between the Scylla of over-direction and the Charybdis of chaos ?

4. Technology, though it draws upon resources in science, aims not at discoveries but at inventions. An invention, as a rule, adds nothing to our knowledge of nature : it releases the power inherent in the knowledge *per se* and it uses that power as an instrument for practical ends. The working principles of inventions are tangible : one may buy or sell the use of them, for they are protected by patents. Thus inventions are part of commercial life managed by private enterprise or subject to the direction of public authorities. The spur to invent is the desire to create things which serve the public interest and which people will buy. The evaluation of these things is determined not by the disciplined curiosity of the university but by the commercial policy of a business enterprise. Yet behind empirical technology there must be pure sciences endowed with intellectual purity and beauty. These are traditionally part of the university, but there has been a tendency to push back the frontiers both of the

pure sciences and the empirical sciences of technology within the modern university.

The question for modern science is : Can it be integrated with the activities of commerce and public welfare without losing its soul ? Is there an important principle involved in the contention that technology may properly be carried out in technical laboratories, but the cultivation of pure science should be carried out in universities ? How can universities, industries, and public authorities properly co-operate in the advancement and use of knowledge ? Scientists depend for their standards on a scientific opinion which is ultimately a matter of relationships ; technology can function within rigid limits and set rules explicitly laid down beforehand : what implications does this distinction have for education ?

5. Within the community of scholars curiosity is encouraged for the sole reason that truth should be known and, when known, should be communicated. Within the contemporary societies which surround the universities and depend upon them in part for economic and national survival, curiosity is an idle endeavour, perhaps even dangerous ; what is desired instead is the knowledge which is power over resources and circumstances — knowledge which has consequences. The conflict of interests is one which always raises the issue of academic freedom and university autonomy. A deeper question raised, however, is that of the proper exploitation of knowledge. The increase of human power represents a continuing motif with respect to knowledge. With the tremendous acceleration in the rate of increase in knowledge there is a corresponding increase in power. Modern man has capacities far beyond his predecessors to control and subdue nature and society and to provide the know-how for social revolution.

Is the urge to get *power over* something necessarily an evil urge or at best a debased one, compared with the urge of pure curiosity ? What is the gospel addressed to the problem of power in relation to technical knowledge ? How is the power of man related to the commission given him to have dominion over the created world ? What is the message of reconciliation in the conflict between true higher education and the self-interest of modern society ? How may universities, being dependent on societies, at the same time be critical instruments within the societies of which they are a part ?

6. The traditional method of education is one of vertical transmission from the topmost expert down through various degrees of dilution and simplification. This is still the basic way in which competence is acquired at all levels. But the area which can be

mastered narrows continually as more and more specialization is required. While "vertical" education narrows, however, "lateral" education widens. Modern man must know enough to use gadgets devised by others' *expertise*, he must have a nodding acquaintance with a vast range of ideas and facts, he must rub shoulders with men of many different techniques. If a society is to function smoothly, education must transmit to every member of it some understanding of what has just been discovered, invented, manufactured, or marketed. Thus every alert society is now an educating society and every institution in society plays its part in education. Business organizations, industries, labour unions, mass communication media, professional associations, and most other organizations are, in some sense, educating bodies. Education traditionally preceded life-work ; now it is increasingly co-extensive with it.

The question modern man faces is whether he can live with trust and loyalty in a society in which he knows an increasingly limited amount, while he leaves to others the technical mastery of much else upon which he may depend ? How may he be informed in lateral dimensions as well as in vertical ? How may he be challenged in his comfortable ignorance of the problems of people beyond his borders ? Can technology be used to help men to see the common needs and aspirations beneath the varieties of peoples ? Can they be educated in the discipline of compassion, the meaning of brotherhood, and the literature of need ? Is the cultivation of the imagination the key to this problem ?

7. Technology has brought good and evil. It has brought benefits to large masses of people through the overcoming of starvation, disease, and early death ; it has increased the freedoms of man and the range of his relationships with his fellow-men throughout the world. On the other side, it has also increased the perils of human power and tyranny, the control of bureaucracies, and the maladjustments of contemporary societies. The call to discipleship which the Christian can express to his fellow-men can face these realities without nostalgic longings that things might be otherwise. The promise for the future and the strength to live in the present do not derive from the patterns of nature, the securities of history, or even human trustworthiness. The only promise lies in the faithfulness of God. This is the gospel which can be proclaimed even in a technological age, with all its benefits and perils. Indeed, because of its benefits, the love of the neighbour can be expressed in new "unreligious" ways, and because of its perils, the possibility of living in freedom and obedience in faith and loyalty to God may be renewed. God deals with men amid all the relative insecurities of changing knowledge

and techniques. If we are justified at all, we are justified, not by our know-how, but by the gift of faith.

The question for the contemporary Christian is : Can the Church be open to the revolutionary changes and proclaim a gospel to men in a technological era ? How is judgment to be proclaimed to a world which emphasizes the capacity of man to manipulate others by knowledge for utilitarian ends, while at the same time preaching a gospel of love and freedom to all men ? What is the "true humanism" of a technological age ?

8. The role of the teacher in the technological age is crucial. In all societies there have been, by whatever name they were called, teacher-interpreters. The basis of their function has been, not that they should necessarily themselves have experienced all the different aspects or functions of society, but that they should be wise enough to help interpret other people's experience. To do this they need (a) to be able to reflect on and interpret their own experience ; (b) to be sufficiently integrated with the rest of their society as to be in sympathy with it and not an alien element within it ; (c) to be trained in the use of sympathetic imagination. This latter is fundamental to the role of the teacher as an interpreter. He cannot live a dozen lives, but he must be able to stand in many people's shoes. He must learn their "languages" and joking habits, he must understand the significance of the things they do, he must be a sensitive receiving-instrument before he is fit to be a guide. The more our technology subdivides and specializes, yet interlocks and intertwines us, the more we need imagination — to see the whole of which we are a part and to feel our kinship with the man who practises a different technique. It is ultimately a human quality — sympathetic imagination — that, under the grace of God, can help human beings to live in a technological age.

Is there an unbridgeable gulf between the scholastic and the technological world which makes it impossible for the ordinary academic teacher to be a guide-interpreter to many of his pupils today ? Ought all those intending to teach in an industrial society to have some industrial experience ? Or is it still true that the capacity to deal wisely with human beings and their age-old problems is more important than particular forms of sociological knowledge or training ?

BOOK REVIEWS

The Christian Encounter with other Faiths

A Review Article

HARRY B. PARTIN

THE CHRISTIAN APPROACH SERIES, published by the Edinburgh House Press, London, 1958-59. 64 pp. each. Paper cover. 2s. 6d. each.

THE CHRISTIAN APPROACH TO THE BUDDHIST, by George Appleton.

THE CHRISTIAN APPROACH TO THE HINDU, by Jack C. Winslow.

THE CHRISTIAN APPROACH TO THE MUSLIM, by G. E. Marrison.

THE CHRISTIAN APPROACH TO THE JEW, by H. L. Ellison.

THE CHRISTIAN APPROACH TO THE COMMUNIST, by Edward Rogers.

THE GOSPEL AND RENASCENT HINDUISM, by P. D. Devanandan.

IMC Research Pamphlet No. 8. SCM Press, London, 1959. 61 pp. Paper cover. 4s.

SANDALS AT THE MOSQUE, by Kenneth Cragg. SCM Press, London, 1959. 160 pp. 12s. 6d.

These seven small, readable books will give the student a good introduction to the Christian encounter with men of other religions.

The Rev. George Appleton, author of *The Christian Approach to the Buddhist*, has had a rich and rewarding fellowship with Buddhists, both in Burma where he served as a missionary and in the West. One cannot read this little book without seeing something of his capacity for inter-religious fellowship, his appreciation for the Buddha, and his earnest desire to communicate the good news of Jesus Christ to Buddhists.

I would question, however, whether he has given us an adequate theological critique of Buddhism. Christianity is put alongside Buddhism as another religion and, at the same time, above it as *the* religion which will meet the Buddhist's deepest longings and needs. I miss here a sense of the judgment of Jesus Christ on all religion, including "Christianity" (as an empirical religion) and "Buddhism". A proper sense of this would cause us to see the relationship not as a

relationship between religions or within religion but as a relationship between the Christian gospel and all "religion" as human responses, partly right and partly wrong, to the divine self-revelation. How can the gospel cut through our religion, whether Christian or Buddhist, to address us effectively as men? We are in the curious situation that our religions both help and hinder our confrontation by the gospel. Mr. Appleton has stressed the ways in which it helps, but he does not seem to have an eye for the ways in which it hinders.

Father Winslow has given us, in *The Christian Approach to Hinduism*, a good, brief introduction to traditional Hinduism. As a "Christian approach" it is, I believe, rather less adequate.

The author makes three main points:

1. Hindus and Christians are "almost allies" in the defence of "spiritual values" against the materialists.
2. While Hindu and Christian conceptions of God are different, a bridge can be built across the gulf separating them by a certain kind of Christian mysticism on the one side and the great *bhakti* saints on the other.
3. The Christian religion must be indigenized in India. This would involve a restatement of Christian theology in the light of Hindu thought and tradition and the expression of Christian faith and life through Indian rather than Western forms.

Father Winslow would deny that he is a syncretist. He writes: "For the Christian, unless he is prepared to deny the very heart of his faith, must make a claim for the Founder of his religion which no Hindu can tolerate. He must maintain and assert his faith that Jesus Christ is the unique revelation of God to our world..." (p. 41).

He seems to be saying that the relationship between a Hindu and a Christian is a religious relationship — a relationship within religion. This would mean that a Christian is more closely related to a religious man than to a non-religious man. Is the basis of a Christian's relationship with other men in religion, or is it in their common humanity? Father Winslow seems also to be saying that there is a higher religion within religion and that this higher religion is being sought by Christian mystics and *bhakti* devotees. He seems, as Mr. Appleton, not to have taken account of the judgment of the gospel on *all* religion.

The Rev. G. E. Marrison's *The Christian Approach to the Muslim* is an excellent introduction to Islam in less than sixty pages. He has the enviable ability to pack a great deal of information into his pages without sacrificing readability. However, we do not really get

a "Christian approach to the Muslim", but some remarks on the history and difficulties of Muslim-Christian relationships and a few general observations.

The Rev. H. L. Ellison's *The Christian Approach to the Jew* has a rightful place in the series. A Christian too readily assumes that he knows all he needs to know about Judaism because the Old Testament is a part of the Christian Scriptures and because he is familiar with Jesus' strictures against the scribes and Pharisees. One of the values of Mr. Ellison's little book is that it helps to destroy this illusion.

The author has attempted to deal with too many subjects (who is a Jew, Jewish history, Rabbinic Judaism, the modern Jew and Jesus, and "the Jew and I"). The result is that there is only a very general consideration of the Christian approach.

The greatest value of this little book, and the main reason why it should be widely read by students, is that it reminds one of the shameful history of Christian-Jewish relationships and invites him to examine any anti-Semitic attitudes he may have. This is important in view of the fact that a new generation is arising which has little or no memory of the attempted annihilation of the Jews by the Nazis.

Also included in the series is *The Christian Approach to the Communist* by Edward Rogers. The author writes: "It may at first sight seem strange to put Communism in a series intended to deal with the world's religions" (p. 8). After all, it is materialistic in its philosophy and anti-religious in its propaganda. But, as Mr. Rogers points out, "Communist preaching and propaganda have a strongly religious flavour about them" (p. 9). He points also to the fact that the political organization of the communist state is very like that of the Church, to the role of party members as a "lay priesthood of experts", to the "prophetic" role (in the senses both of prediction and judgment) of Karl Marx, and to the consciousness of being a "chosen people". He does not give much attention to the question of why there are such similarities. One might profitably give some attention to whether and in what ways communism is, as some have held, a "Christian heresy". It is certainly true that communism was possible and is understandable only against the background of the Judaeo-Christian faith. How and why does it function in many ways as a religion, as it demonstrably does, while denying religion?

The author makes a useful and clarifying distinction between (1) communism as "a theory about the best possible way for human beings to live together", (2) communism as "the very precise body of teaching about history, philosophy, economics, and religion associated with the names of Marx and Lenin, and (3) communism as "the

name given to the social and political organization and activities of the USSR (and, with differences, of China and Yugoslavia). "The three manifestations of communism are interwoven, but they are not identical. It follows, therefore, that before the Christian determines his approach to any of them he should be clear in his own mind which one he is approaching" (p. 13).

In chapters on Marxism, Leninism, and Stalinism, the author shows the movement towards a re-interpretation of communist doctrine and, perhaps more importantly, the movement away from doctrine towards a dictatorial party and state capitalism.

In a brief concluding chapter on "The Christian Approach" the author calls attention again to the three-fold nature of communism (general theory, particular theory, and contemporary practice) and indicates how he thinks each aspect should be approached.

We are given very little by way of a theological critique of communism. Most of the author's judgments and his suggestions as to approach would be unobjectionable to, say, a secularized but humanitarian political scientist. Is there, in addition, a specifically Christian word to be said?

The "Christian Approach Series" gives us only an introduction to the other religions and to the question of Christian attitude towards them. International Missionary Council Research Pamphlet, *The Gospel and Renascent Hinduism*, by Dr. P. D. Devanandan, carries one much farther in the attempt to understand what is happening today within a religion and to clarify the Christian concern. The author is Director of the Christian Institute for the Study of Religion and Society at Bangalore in South India. The pamphlet is the result of careful research and study and of personal involvement in the problems of Indian society.

In a brief chapter on "The Frontier of Renascent Hinduism", Dr. Devanandan concentrates on the crucial problems which Hindus are having to face. By "frontier" he means the points at which Hinduism is experiencing life-forces expressed in terms of religious beliefs, humanitarian values, science and technology, cultural patterns, and the like which are impinging on Hindus from without. "A great deal of what we call the Hindu renaissance is due to the Hindu awakening to the border-situation, the impact of forces from without and the consequent renewal within" (p. 8). It is at this "frontier" that the vital encounter of religions is taking place. (Let Christians not forget that they are facing a frontier situation not wholly unlike that of Hinduism.)

Dr. Devanandan believes that three forces in particular are forcing a restatement of Hindu religious beliefs and practices. These

are (1) "the general acceptance of the scientific, secular outlook which gives precedence to the material things of life as contributing to the common good, and the welfare of man in particular"; (2) the "priority... given to the repatterning of human relations in society with a view to ensuring the worth of individual men and women, and to safeguarding the total good of the community"; and (3) the "widespread interest in the need for achieving a true sense of human solidarity so that the basic unity of the world of nations may not be endangered by war" (p. 8). He gives some indications of the restatement which is actually taking place.

Extremely interesting and illuminating is his chapter on "The Hindu Approach to Christianity". We may fail to realize that there is such a thing, for it is new. He deals, in particular, with the Hindu apprehensions about any Christian communalism and with the opposition to "conversion". One sentence from this chapter must be quoted: "It is amazing that while the Christian evangelist talks about the need for proclaiming the faith dissociated from the cultural forms which are part of the Western heritage, Hindu religious leaders advocate the dissemination of just these cultural forms as separated from their Christian foundations" (p. 36).

In a final chapter on "The Christian Concern in Renascent Hinduism", Dr. Devanandan calls for a new encounter with resurgent Hinduism. This can come, he believes, only when Christians discover a more adequate understanding of evangelism as involving many dimensions. We Christians are facing today the difficulty and the challenge of witnessing to our faith and of communicating the gospel message in a way that is meaningful, relevant, and challenging to our Hindu contemporaries at all levels of present-day culture. "The real issue centres on the question whether or not the Gospel we preach has the power to liberate and renew man in society" (p. 42).

In final paragraphs the author deals with the questions of *diakonia* (service) and collaboration with men of other faiths. Both are questions which must be faced in the context of the Christian-Hindu encounter. At present Christians are uncertain about the relation of *diakonia* (service) to *kerygma* (the essential Christian message). Is *diakonia* integral or instrumental to the proclamation of the *kerygma*, or does it exist in its own right as a necessary and essential expression of the Church's life? Must we not do further thinking about the collaboration with men of other faiths in which India is facing in its nation-building? "This calls for a measure of identification with those who do not agree with us, and, in fact, repudiate the fundamental presuppositions and ultimate objectives of Christian faith" (p. 59). This does not mean that Christians must identify themselves with every

program of service. As Dr. Devanandan writes: "The question today is not 'Who is my neighbour?' It is 'What is good for my neighbour?'" He adds:

So we co-operate with all those who are profoundly concerned about the pressing needs of modern man in the unsettled state of affairs, brought on by the prevailing desire that all people everywhere be given every opportunity to self-development in true community. But we look beyond the revolution for the ushering in of the new age in which the children of men shall have been so completely transformed that they live in the conscious knowledge of verily being the children of God! This new age we believe is already in our midst... (p. 61).

This pamphlet is to be highly recommended to anyone who wants seriously to understand the renaissance of Hinduism and to think about the responsibilities to which it calls Christians.

Those who know Dr. Cragg's earlier book, *The Call of the Minaret* (1956), will expect a great deal from his latest, *Sandals at the Mosque*. They will not be disappointed. His deep knowledge and appreciation of Islam, his awareness of the crisis of Islam in the world today, and his creative thinking about the Christian responsibility towards Islam make him one to be heard.

This little book is the first in the "Christian Presence Series". We may look forward to titles on "The Christian Presence" amid Buddhism and Hinduism by other authors.

In the first part, "In Quest of Islam", Dr. Cragg would have us place our "sandals" alongside those of the Muslim at the door of the mosque and enter with the Muslim in quest of what Islam is and means. Happily, we have Dr. Cragg as our guide. He interprets the sights and sounds for us and verily introduces us to the faith, devotion, and dilemmas of the Muslim.

In the second part, "Conditions of Inter-Religion", we are reminded that the worshipper puts on his sandals upon leaving the mosque and walks into a world very like that in which Christians walk. We are reminded also that the Muslim shares human nature with Christians and that his needs, yearnings, wistfulness, and fears are basically the same. Religions can no longer remain isolated from one another. They have to face the same general set of facts and relate themselves to much the same problems. Dr. Cragg writes:

Islam and Christianity deal fundamentally with the same things and to a significant extent deal with them in the same way. The distinctiveness that lies beyond the commonness is serious and inclusive,

and reaches back inevitably to qualify what is shared. The Christian presence in witness has to do critically and gloriously with this distinctiveness. But only on the ground-fact of things in common. (p. 74).

He reminds us that all truly Christian relationships begin and continue in humility because of Christ's self-humiliation for our redemption. This humility must also involve honesty in which we speak out of the deepest and fullest meanings of Christ.

In the third part, "Present with the Peace of God", Dr. Cragg concentrates on a single, but central, area of Christian meaning and its communication to Islam. This is the meaning of divine sovereignty, which is also at the centre of Islam. He writes in the Foreword :

One crucial area of this inter-involvement is examined... where the vast corollaries of the Islamic rejection of idols and the Islamic affirmation of God's unity are seen to be, not only in themselves deeply Christian things, but emphatically to involve the whole Christian meaning of redemptive love. For it is only in these terms that the last idols are dethroned and men liberated into the love of God. (p. 20).

He has shown that to take the divine sovereignty with full seriousness and to follow all its implications is to be led to Christian meanings.

Perhaps the most significant thing about Dr. Cragg's book is that he is addressing two audiences, Muslim and Christian, at the same time. That makes it unique among the books reviewed here, and tremendously important.

NEW PATTERNS FOR CHRISTIAN ACTION, by Samuel J. Wylie. The Seabury Press, Greenwich, Conn., USA, 1959.

How is the Holy Spirit, present in the Church today, to manifest the unity which is ours in Christ? Observations by discerning Christians reveal certain patterns which show forth such a presence. Mr. Wylie, reporting modern church history, describes these "signs of renewal". In particular, he shows how movements coming from the "people" are proof of ecumenical involvement on the local level. These movements incarnate a certain dynamic "making dialogue possible" between Christians of various confessions and between the Church and the world. The thesis of the book is this : the discoveries of ecumenical reality come where the Christian faith is most missionary in its concern and where it is most challenged by a secular environment.

This is not a book of profound analysis : rather is it a journalistic reporting of some of the so-called frontier movements : Taizé, Iona, liturgical, working priest and biblical movements in Protestant and Roman Churches, house-church experiments, Parishfield, Faith and Life Centres, etc. Nothing particularly new is noted for those who are *au courant*, but those who want to know and to live what is happening in the Church today should read this book.

Just one comment : while the author takes the "secular" seriously, he fails to come to grips with the way in which secularism manifests itself. He tends to define it as that which does not correspond to, or which is in reaction to, Christendom. Without a deeper understanding of the "world" movement, it is difficult for him not to be one-sided in his reporting on church life. Nor does he ask : how is the Holy Spirit present in secular movements ?

This book is written for the American student, but others may be interested in the point of view. We felt that the author himself has not completely abandoned the Christendom ideal for America, and that often pious solutions are cited as signs. Some will reach other conclusions, but all will enjoy the way in which the reporting is done. Especially when the author reminds us that we "wear our sixteenth-century labels like sandwich boards". How true !

JOHN PAUL FRELICK.

DIFFICULTIES IN CHRISTIAN BELIEF, by Alasdair C. MacIntyre. SCM Press, London, 1959. 128 pp. 8s. 6d.

Mr. Alasdair MacIntyre, lecturer in philosophy at the University of Leeds, has served us with an admirably honest book : problems galore, but no easy answers. The reader will see his faith in a new dimension — that of total trust.

One may be permitted to reveal the end of this fascinating story without betraying the wonderful telling of it. In the face of evil, as with Job, we "will merely be given a glimpse of what God is like and (we) can then trust in that glimpse or not". The God who thus reveals himself cannot be proven by rational argument. "There is no way of acquiring knowledge of God except by trusting in what are taken to be the signs of his being in the world."

Some in our midst so accentuate the intellectual problems of faith that we are often left with the feeling that unbelief, or better, unfaith, does not involve the whole being. Happily, MacIntyre does not make this mistake, but he does not for a moment make light of the serious intellectual questions which may become for some the "occasion for

unbelief". He attacks with clean logic many of the saccharine solutions offered for the problem of evil. Fallacious answers do damage to philosophical order and to theological respectability. MacIntyre examines the various "proofs" for the existence of God and finds them wanting. He does show that the Thomist cosmological argument "is a valid, deductive proof, but only to those who will accept its way of talking — that is who will accept what is already implicitly a theistic way of talking". We feel that the author might have done justice to Anselm who sought more to understand in the faith than to "prove". "For I do not seek to understand that I may believe, but I believe in order to understand." (Anselm.)

Coming to the problems of miracles, or to immortality, or even to morality, MacIntyre sets forth the usual explanations, then demolishes them, sometimes it must be said with a mixture of philosophical logic and theological affirmation. In discussing Kant, he insists that morality cannot be considered apart from religion. Would the philosopher accept this? But for one or two similar slips, he takes pains to show at what point philosophy must stop. He brings us to the end of a chapter only to say this is where philosophy gets off.

We should like to ask him for a clearer expression of the role of philosophy of religion, or of the Christian philosopher. Of course, the philosophy must be "good". But might not the Christian philosopher be one who deals with theological problems by means of a "negative apologetic" — that is, who attacks the basis of all apologetic, tearing down superstructures of language and logical system. He might even use a "defensive apologetic" — to show the barrenness of the roots of all metaphysics. MacIntyre does in fact do this.

With some reason, the author apologizes for his book's shortness. He cannot develop as he would like the intricacies of all the questions. For example, in treating the problem of evil, he must leave almost totally aside discussions concerning finiteness and freedom. Nevertheless, short books have their own satisfaction — at least one can finish them. Here is a book that wants reading through.

MacIntyre does give a Post-Script with other reading suggestions. I would add Barth, *La preuve de l'existence de Dieu*, and Anselm, *Proslogium*.

We recommend this book to all students. It guides us a long way through our intellectual questioning. The author is to be commended.

JOHN PAUL FRELICK.

THE RENEWAL OF HOPE, by Howard Clark Kee. A Haddam House Book, published by the Association Press, New York, 1959. 190 pp. \$3.50.

Another in the series of Haddam House books published jointly by the YMCA, the YWCA, and the Hazen Foundation, Howard Clark Kee's *The Renewal of Hope* is a fresh treatment of contemporary biblical insights concerning the world and Christian expectation. Although his book unquestionably has a wider usefulness, Dr. Kee writes mainly for students and from a North American standpoint. The result is a happy reassurance that Evanston did not kill the topic of hope in ecumenical discussion! Dr. Kee writes with his usual vigour, insight, and penetration.

It is important to point out right away, of course, that this is not merely a book about "the last things". True to the tendency of modern "biblical theology", it is a book about nearly everything — seen from the standpoint of God's "eschatological" intervention in, and continuing rule over, history. Dr. Kee, in short, writes very much within the school of thought which is so familiar in Student Christian Movement and World Council of Churches circles. At bottom, there is nothing here that is strikingly new, yet we have an extremely lucid statement of thinking which, if well-known to a few people, very much needs to be communicated.

Dr. Kee makes a successful effort to compare and contrast various forms of secular hope and despair with the hope contained in the biblical message. He is also concerned to score certain tendencies among Christians in the light of the biblical viewpoint. Millennialism, monasticism, and individualism, as they are appearing in modern church life, are called to defend themselves before the Scriptures. Perhaps Dr. Kee tends to lay too unqualified a condemnation on certain movements because he judges their tendencies by logical principle rather than by reality. Thus we hear only of the world-denying aspects of monasticism, and nothing of the fact that certain Protestant monastic and semi-monastic movements are far more deeply and biblically concerned for the world than the most "worldly" traditional parishes. Yet Dr. Kee's warnings are valuable, and his purpose at all times is to make crystal clear that no even mildly escapist interpretation of the Christian faith is biblically defensible.

There are two remarks in this book which especially aroused the interest of this reviewer for what they could lead to, theologically, in ecumenical thinking. In this interpretation of the meaning of *soma*, "body", in Paul's treatment of the resurrection, Dr. Kee adopts the viewpoint of Rudolph Bultmann and Kendrick Grobel

that the primary meaning of the term is "self" or "personality". Later, he criticizes certain unnamed theologians within the ecumenical movement for equating the resurrection of the body with the establishment of the Church. A consistent and most interesting viewpoint is visible here. Dr. Kee seems to be concerned about a tendency in ecumenical thinking which in its own way is as much a "demythologization" of the gospel as Bultmann's re-expression of the *kerygma* in terms of the existentialism of Heidegger. It is not only our preoccupation with Christian unity which has made ecumenical thinking so "churchly", but also the fact that by reducing our concern to this realm we not only to some extent avoid facing the question of what we mean by such matters as divine will and human destiny, but we also borrow something from the collectivism that has dominated contemporary secular thought. There has indeed been a temptation in ecumenical circles to lay stress on the Church because we secretly suspect that it is the only "metaphysical reality" about which it is possible to speak in Christian terms now that man has come intellectually "of age".

Dr. Kee does not offer us much alternative to the "churchly" in our search for re-symbolizations of the Christian message for our time. Despite all that has been written about God's action in the world and in history, it is by no means clear that we can converse intelligibly with non-Christians about what this action means. What, then, is the concrete reality in terms of which biblical thought *can* make contact with the world? We are not clear about this. Yet it would be out of order to ask such an accomplishment of the book before us, for it addresses itself to the down-to-earth but far from simple task of communicating to students what the Bible in fact says. In the midst of the immense ignorance and confusion that still exists on our campuses as to the very content of the Bible, not to speak of widespread misconceptions among Christians as to its nature, this book will perform a useful service.

LEWIS S. MUDGE.

THE CONCERNS OF RELIGION, by Arthur C. Wickenden. Harper & Brothers, New York, 1959. 185 pp. \$3.00.

More than thirty years of dealing with the religious questions of youth in classroom and conferences has given to Dr. Wickenden an admirable understanding of the range of problems which most naturally arise in the minds of young people when they start to think seriously about religion. *The Concerns of Religion*, which is a

revised edition of the book first published in 1939 under the title of *Youth Looks at Religion*, brings a simple, though comprehensive, discussion of the fundamental concepts of Christianity as related to other areas of religious thought. Used as a text or manual to guide a group of inquiring young people, the book will be most helpful in furnishing an elementary background, in defining areas of discussion, and in stimulating further individual thought and study. The supplementary bibliography of suggested reading, classified by chapter and topic, adds to the book's value and usefulness for the individual student.

The opening chapters of the book deal with basic questions concerning religion in general. Dr. Wickenden introduces the study by asking, "Why are people religious?". He analyzes the weaker motives of social respectability, fear of consequences, escape from reality, etc., and concludes that the only adequate motive for being religious is the desire to invest one's life with the largest possible meaning. He shows that religion must involve a synthesis of our emotional, intellectual, and volitional natures, and that its function is to reveal the meaning of life and to serve as a guide to moral endeavour.

He then considers the question, "*Will science displace religion ?*". After an informational historical sketch of the stages this conflict has been through, Dr. Wickenden shows how science and religion, rather than being in conflict, really supplement each other. They don't minister to the same needs of the human spirit, but both are necessary if we are to have a well-rounded picture of any issue. His arguments are the more convincing for vivid illustrative analogies. For example, if someone were asking what the city of Venice is like, the scientist might show an accurate map of the city area, while the religiously-centred thinker would show Turner's famous painting of Venice. Both answers are accurate; they supplement each other, and both are needed to give a full reply to the question.

He then deals with the problem of faith. He defines faith as "belief expressed in appropriate action". We live by faith only as we are able to commit our lives to certain truths and ideals worthy of our highest devotion.

The next section of the book is given over to a consideration of the basic affirmations of the Christian heritage. In each case, Dr. Wickenden outlines the various points of view on the subject. The first question considered is the Bible, as the Word of God. Here we are given a clear explanation of the differences in the conservative, the neo-orthodox, and the liberal view of the Bible. The position taken in regard to the miracle stories is used to illustrate how these

schools of thought differ. We are left with the conviction that no matter in what light we consider it, the Bible will continue to be used by God to speak to man down through the ages.

Dr. Wickenden then considers the question, "*How shall we think of God ?*" by outlining the obstacles to belief in God and the arguments in favour of belief in him. Jesus Christ, in his role as the Son of God and as Saviour, is presented in the next chapter. Jesus, the Son, reveals the heart of God whose personal qualities can be made plain only through the medium of Christ's personal revelation. There are two understandings of the meaning of the atonement: the orthodox view that Christ, through his dual nature, was able to accomplish for man what man could not do for himself and opened the way for divine forgiveness and reconciliation; and the more liberal view of the essential humanity of Jesus who brings to us simply the revelation of how to live according to God's plan.

The discussion of sin is separated from that of the problems of *right and wrong*. The different views on sin are outlined and its consequence explained. From where do we get our concept of right and wrong: from parental training, our conscience, social standards, the Ten Commandments, or from Jesus' teachings? This chapter concludes with some good practical tests by which we can determine what is right or wrong. In the chapter on prayer, the author discusses the obstacles and difficulties we encounter in trying to pray, and offers some concrete suggestions for making our efforts in prayer more effective. The question of immortality is then considered by weighing the obstacles to the acceptance of the concept against those arguments most in favour of it. In "Why the Church?" the various concepts of the Church are presented and its functions are discussed.

The last chapter in this section deals with religion and social change. It outlines the whole range of opinion from the position of the fundamentalist on individual salvation, to that aggressive group which feels a sense of responsibility for the social order. The concluding chapter of the book gives the author's view on the future of religion. He ends on an escatological note: will humanity have to undergo fearful destructive judgments before men will learn the things that belong to their peace and welfare and voluntarily choose to live by God's will and purpose for life?

The youth of this generation may be religiously illiterate, but actually many are engaged in a profoundly religious quest for more spiritually intense and personally authentic grounds of existence. They are stubborn in their notion that every man must verify the meaning of life for himself, and they are inclined to rebel against

the respectable intermediaries of university or church and to rely upon what their own direct experience and investigation will bring them. I wonder how many of the "beatnik" rebel youth would be attracted by Dr. Wickenden's book and led to a deeper inquiry into Christianity. So often in the book the Christian position is stated simply as one of several possible logical points of view that may be held. We are left wondering whether Christianity has sufficient inherent vitality to meet the challenge of other ideologies in the modern world. As one interested in missionary outreach and Christian education, I feel Dr. Wickenden admirably has put forth an analysis of the many points of view on basic religious questions, but he leaves me with a feeling he has expressed no clear personal conviction that Christianity alone can give to me the answer, uniquely revealed in the person of Jesus Christ, as to the will and purpose of God for my life.

KATHERINE S. STRONG.

THE POPULATION EXPLOSION AND CHRISTIAN RESPONSIBILITY, by Richard M. Fagley. Oxford University Press, New York, 1960. 223 pp. \$4.25.

"Population, when unchecked, increases in geometrical ratio. Subsistence only increases in an arithmetical ratio." So wrote Thomas Malthus in 1798. The full significance of this insight into the fundamental nature of the demographic problem found expression in a statement made at a recent conference of demographers, which warned the world of the possibility that the human race may proliferate to its extinction. This suggests that the *rate* at which the population of the world is increasing today is something that should cause grave concern. Yet, while discussions about explosions that cause the familiar mushroom clouds have exercised the minds of people everywhere, very few apart from the demographers have given serious thought to the population explosion.

Dr. Fagley points out that the Church must to a large extent bear the blame for the population explosion becoming the most neglected social problem of the day. Only the Roman Catholic Church, by its active opposition to the use of contraceptives, has shown its concern about the question of population control. The author maintains with a great deal of justification that "Protestant individuals, organizations and governments share in the responsibility for the official neglect of the population-parenthood complex of issues by their failure to assert an equally conscientious if different

position". The book is an attempt to help individuals and churches to come to a more dynamic Christian doctrine of parenthood, which will lift the sex act and its biological purpose of procreation from a fatalistic attitude to birth to the realm of personal decision.

In Protestant circles, responsible parenthood and family planning are not new ideas, even though the churches are only beginning to make authoritative pronouncements on the subjects. However, these were always understood in relation to a small unit, that of the family, its economical limitations and health. Dr. Fagley's book is the first which relates the Christian doctrine to the demographic problems of the world as a whole. In the first half of the book, by a detailed and well-documented study of the causes and consequences of the population explosion, the author shows that the only ultimate solution to the dilemmas posed by the new pressures of population is to be found in a control of the birth rate. In the second half of the book, a survey of the main religions of the world shows that for their adherents the obstacles to family planning and the methods are more cultural than doctrinal. The Christian doctrine on the subject is traced from the background of Judaism to the new understanding of marriage in the New Testament, and through the thinking of the early Fathers to the three divergent positions of the Roman Catholic, Eastern Orthodox, and Protestant Churches. Recent trends in Christian thinking, especially in the ecumenical movement and the Anglican communion, find a valid and true distinction between the conjugal act as a means of procreation and as a means to the furtherance of marital companionship. This understanding is grounded on the concept of marriage as the "one-flesh" union, which forms the basis of Jesus' teaching on the subject. This new insight, coupled with new knowledge, takes the marital act to the new level of ethical decision. This is the dynamic Christian understanding to which Protestant consensus of opinion is rapidly moving. The author is convinced that a clear lead along these lines is essential at present because *now* is the time to confront the implications of the population explosion and not at the end of the century when the population of the world would have doubled.

The book claims to be less concerned with the rights of Western Protestants than with the needs of the critically situated people in the lands of the "younger" churches. But the author does not seem to appreciate fully where the difficulties that face these countries lie. For example, family planning is so ineffective in India, except when the drastic method of sterilization is adopted, not because of religious objections, but because the majority of the population do not have the education or the financial means for lifting the begetting of

children from the biological "accident" to the level of an ethical decision taken in the freedom that man has been given by his Creator. This ideal can be actualized only when "Christians in wealthier regions help their fellows in less developed countries to attain to conditions in which they enjoy the freedom to make personal decisions of this sort, and to exercise responsible parenthood for themselves". The lays upon the Protestant Christians of the richer Western countries the responsibility of political action to increase and to underdeveloped countries from the present modern turn to something more realistic and Christian, to deal with the basic problem of ignorance.

While the author does not see in sufficiently practical terms the Christian responsibility to underdeveloped countries where the population explosion is most noticeable, this survey of the demographic problem and the development of the Christian doctrine of responsible parenthood will certainly contribute greatly to the formation of a well-informed and dedicated Protestant consensus for which the book is pleading.

ABRAHAM KURIEN.

Bible Studies on the Life and Mission of the Church

TO THE END OF THE EARTH, by James K. Mathews. A study in Luke Acts on the Life and Mission of the Church. National Methodist Student Movement, Nashville, Tenn., 1959. 131 pp. \$1.00.

JESUS AND PROPHET TO THE NATIONS, by Walter Harrelson. The Judson Press, Philadelphia, 1959. 80 pp.

So many Bible studies tend to concentrate exclusively on certain passages and to give a detailed picture of some aspects, but lose the vision of the whole. It is therefore all the more valuable to have in Mr. Mathews' study of Luke Acts a general and dynamic picture of the outgoing mission of the early Church, as reflected in the writings of Luke. After an admirable general introduction, stating clearly the nature and existential character of the gospel, he outlines the historical setting of the books and sums up the main lines of thought running through them: the "event" of Jesus Christ, which consists of the "occurrence for the Church and the world".

¹ Report of an international study group on "Responsible Parenthood and the Population Problem", Oxford 1959, in the Appendix to the book.

The first four of the seven studies, on the Gospel of Luke, deal with all that Jesus began to do and to teach ; while the last three, on the Acts of the Apostles, show how the gospel spread from Jerusalem into the world. Right through the studies Mr. Mathews works out clearly the double summons to witness and to worship as the two key-notes of Luke's writings, and with a liberal use of illustrations from art and literature, mostly contemporary, he relates the studies to the present day. In an appendix he outlines the missionary situation of the Church today, sums up the new theological insights, and attempts to respond to the challenge of this situation.

This little book is an admirable attempt to tell the story of the missionary obedience and expansion of the early Church, relating it to the situation today. It claims to be not so much a commentary on Luke and Acts, as a study guide to it ; it is in fact, however, an exposition and interpretation of the thought of Luke. Although it does not say enough for a commentary, it says too much for a study guide, and gives little guidance on how to tackle the study itself, leaving few questions open for further discussion. *To the End of the Earth* is an excellent guide for thinking about the Life and Mission of the Church, but it does not lend itself to group study, since it can be too easily substituted for the gospel itself as the basis of the study — which would be exactly contrary to Mr. Mathews' intention.

Walter Harrelson's booklet, *Jeremiah, Prophet to the Nations*, on the other hand, is an excellent guide for Bible study. In eight selected passages from the book of Jeremiah — brief explanations of the text are followed by a summary of the message and suggested questions — he manages to bring to life and to make contemporary the teachings of the prophet. It is not only a good study of the Old Testament, making it exciting and understandable (and the Old Testament is far too little studied), but it also shows that Jeremiah is immediately relevant to the life and mission of our churches today.

DONATA REUSS.

THE FORGIVENESS OF SINS, by William Telfer. SCM Press, London, 1959. 160 pp. 12s. 6d.

Dr. W. Telfer is one of the most learned of living patristic scholars ; but he has written little, and it is probable that his fame has not come to the ears of the majority of Christian students.

One of the things that we have learned in the ecumenical encounter is that divisions in the Church today rarely run along traditional and confessional lines. Dr. Telfer has observed that one of the deepest

divides in the Christian world is revealed if we ask the question, "How do I receive assurance that my sins have been forgiven?" The "catholic" is likely to answer, "The Church gives you that assurance in the sacrament of penance; you do not need to ask any other question". The "protestant" may make his own the words of the Augsburg Confession, "We know ourselves forgiven when we believe ourselves the objects of the divine favour in Christ". The catholic approach can lead to an almost mechanical use of confession and absolution, such as does not produce either deep penitence or a firm determination to amend; the protestant can result in a subjectivism which judges the reality of forgiveness more by the intensity of feelings than by that which is supposed to be the cause of the feelings.

Dr. Telfer holds the view that each approach can be saved from exaggeration by an understanding of the other. The protestant needs to recognize that forgiveness comes to him in and through the Church — a truth that Luther would not for a moment have denied; the catholic needs to be reminded that the essential thing is faith in the glorious atonement wrought for us by Christ. So

... the story that we have followed is more than the records of changing thought and tensions unresolved. It is rather the story of a building-up movement in Christianity towards a single integrated apprehension of divine forgiveness (p. 145).

This conclusion follows on a historical survey of Christian ideas on forgiveness, from the New Testament which almost everywhere seems to take it for granted that Christians will live without sin, through the period in which the Church grudgingly allowed a second repentance but no more; the penetration of the Church, from the ninth century onwards, by the idea of private confession and absolution, which came in from the Celtic fringe in the far west; the formalization of this in accordance with the sacramental ideas of the Middle Ages; the reaction of the Reformers; the characteristically mediating Anglican position; and so to the present day.

It is impossible not to be deeply impressed by the immense erudition on which this survey is based; not less by the patience, understanding and charity by which it is marked throughout; Dr. Telfer can be severe, but he prefers to be appreciative — it is refreshing to find a High Anglican referring to Luther as "the needed revolutionary" (p. 142). The style is clear and straightforward; but, because of the concentration with which the book is written, I am afraid that students without theological qualifications may find it difficult. Yet

there is hardly a page on which the careful student will not be rewarded by some gem of pertinent and Christian insight.

Best of all, a careful study of this book will prove a real ecumenical education. If we are to study questions on which Christians are profoundly divided, this is the way in which they ought to be studied. If we approach them in this spirit, we may well find that the differences, deep and real as they are, point beyond themselves to a reconciliation in a higher truth than either in separation could provide.

STEPHEN NEILL.

CHRISTIANITY IN A REVOLUTIONARY AGE, by Kenneth Scott Latourette. Harpers, New York.

Professor Latourette, a church historian well known in the United States and throughout the world and also a dear and faithful friend of the Federation, has begun publication of a new series of books on the history of Christianity. Until now when someone spoke of "Latourette" he always meant his famous *History of the Expansion of Christianity*, in seven volumes. In the future we shall have to distinguish this from the new series on "Christianity in a Revolutionary Age", that is, in the last century and our own.

To date, two volumes of this series have appeared, the first containing a general introduction and a section on the Roman Catholic Church in Europe in the 19th century, and the second on the Protestant and Eastern churches in Europe in the last century. Other volumes are to follow: the third will cover the history of Christianity in the 19th century in those parts of the world "outside of traditional Christendom"; the last two volumes will deal with the twentieth century, beginning with the first world war.

It is simply impossible in a brief review to do justice to an encyclopaedic effort of this kind. Each volume is in the neighbourhood of 500 pages with a detailed bibliography, index, and references. The volume of information assembled by Professor Latourette about all aspects of church life — the inner devotional life of the Church, its theological and intellectual response to the challenge of a revolutionary age, missionary expansion, movements of renewal or revival, attempts to define a Christian attitude in the social and political sphere — is monumental. This makes the books an indispensable work of reference for all those involved in research in any of these areas. Like all books of this nature, they could be criticized for dealing too briefly with each subject, and it might be

claimed that these masterly pieces of analysis do not give sufficiently clear guiding lines for an understanding of what has happened in the last 150 years. However, this would be the criticism of the superficial reader, of those who would make use of the works of Professor Latourette in an amateurish way, but would never be made seriously by those who want to undertake for themselves a serious reflection on our time. Professor Latourette's books are not for the lazy amateur but for the student of church history in the broad sense of that term. We can only wish him success in this effort which follows so many other contributions to church history.

PH. M.

BOOKS RECEIVED

THE RIDDLE OF ROMAN CATHOLICISM, by Jaroslav Pelikan. Abingdon Press, New York. 272 pp. \$4.00.

YEARBOOK OF AMERICAN CHURCHES FOR 1960, edited by Benson Y. Landis. National Council of the Churches of Christ in the USA, New York. 314 pp. \$5.95.

REFUGEES, by Janet Lacey. Edinburgh House Press, London. 36 pp., paper cover. 2s.

THE CHRISTIAN APPROACH TO THE MUSLIM, by G. E. Marrison. Edinburgh House Press, London. 64 pp., paper cover. 2s. 6d.

CREATIVE TENSION, by Stephen Neill. Edinburgh House Press, London. 115 pp. 10s. 6d.

THE CHRISTOLOGY OF THE NEW TESTAMENT, by Oscar Cullmann, translated by Shirley C. Guthrie and Charles A. M. Hall. The Westminster Press, Philadelphia, Pa., USA. 342 pp. \$6.50.

LE SACRIFICE EUCHARISTIQUE SELON LES THÉOLOGIENS RÉFORMÉS FRANÇAIS DU XVII^e SIÈCLE, by Pierre-Yves Emery. Delachaux et Niestlé. Special issue of *Verbum Caro*, 3, 1959, No. 7.

CHRISTIAN COMMUNITY, by J. V. Langmead Casserley. Longmans, London. 174 pp. 21s.

THIRTY YEARS WITH THE SILENT BILLION — ADVENTURING IN LITERACY, by Frank C. Laubach. Fleming H. Revell Co. 288 pp. \$3.95.

THE MASTER'S MEN — CHARACTER SKETCHES OF THE DISCIPLES, by William Barclay. Abingdon Press, New York. 127 pp. \$2.00.

- FORMER DES APÔTRES, DOCUMENTS DU DEUXIÈME CONGRÈS MONDIAL POUR L'APOSTOLAT DES LAICS, III, Rome, Octobre 1957. Comité permanent des Congrès internationaux pour l'Apostolat des Laïcs, Rome. 238 pp.
- LES ACTES DES APÔTRES, by Walter Lüthi. Labor et Fides, Geneva. 294 pp.
- WHAT MANNER OF LOVE, by George F. Tittmann. Morehouse-Barlow Co., New York. 183 pp. \$3.75.
- CATHOLICS AND PROTESTANTS, by Oscar Cullmann. Lutterworth Press, London. 62 pp. Paper cover. 4s. 6d.
- ROMAN CATHOLICISM AND RELIGIOUS LIBERTY, by A. F. Carrillo de Albornoz. World Council of Churches, Geneva, Switzerland. 96 pp. Paper cover.
- WHEN YOU PRAY, by Mary Senior. Lutterworth Press, London. 48 pp. paper cover. 2s.
- RELIGION IN THE MAKING, by Alfred North Whitehead. Living Age Books, Meridian Books, New York. 154 pp., paper cover. \$1.25. Canada \$1.35.
- L'ORTHODOXIE, by Paul Evdokimov. Delachaux et Niestlé, Neuchâtel and Paris. 352 pp. Sw. frs. 15.—.
- TRANSFIGURER LE TEMPS : *Notes sur le temps à la lumière de la tradition orthodoxe*, by Olivier Clément. Collection de Taizé.
- HOW CHURCHES GROW : THE NEW FRONTIERS OF MISSION, by Donald McGavran. World Dominion Press, London. 186 pp. 12s. 6d.
- GOSPEL AND MYTH IN THE THOUGHT OF RUDOLF BULTMANN, by Giovanni Miegge. Lutterworth Press, London. 152 pp. 25s.
- THE CHRISTIAN CONFLICT, by Kenneth Slack. Edinburgh House Press, London. 110 pp. Paper cover. 6s.
- FOCUS : RETHINKING THE MEANING OF OUR EVANGELISM, by Malcolm Boyd, Morehouse-Barlow Co., New York. 112 pp. Paper cover.
- WESLEY'S CHRISTOLOGY, AN INTERPRETATION, by John Deschner. Southern Methodist University Press, Dallas, Texas, USA. 220 pp. \$4.50.
- BEGINNING AT EDINBURGH, A JUBILEE ASSESSMENT OF THE WORLD MISSIONARY CONFERENCE 1910, by Hugh Martin. Edinburgh House Press, London. 20 pp. Paper cover. 2s. 6d.

CONFLICT AND AGREEMENT IN THE CHURCH, Vol. II : THE MINISTRY AND SACRAMENTS OF THE GOSPEL, by T. F. Torrance. Lutterworth Press, London. 213 pp. 35s.

GOD'S COLONY IN MAN'S WORLD, by George W. Webber. Abingdon Press, New York. 155 pp. \$2.75.

EXISTENCE AND FAITH : SHORTER WRITINGS OF RUDOLF BULTMANN. Living Age Books, Meridian Books, New York. 320 pp. Paper cover, \$1.45 ; cloth cover, \$4.00.

LA CONFIRMATION AU COURS DES SIÈCLES, by Lukas Vischer. Delachaux et Niestlé, Neuchâtel and Paris. Sw. frs. 5.50.

JESUS IN THE TWENTIETH CENTURY, by H. G. Wood. Lutterworth Press, London. 208 pp. 18s.

NATIONS AND EMPIRES, by Reinhold Niebuhr. Faber & Faber, London. 306 pp. 25s.

THE RACIAL PROBLEM IN CHRISTIAN PERSPECTIVE, by Kyle Haselden. Lutterworth Press, London. 222 pp. 15s.

L'ESCHATOLOGIE, by Pierre Maury. Nouvelle Revue Théologique, Labor et Fides 1959. 88 pp.

LE CATÉCHISME DE HEIDELBERG, un commentaire pour notre temps, by André Péry. Labor et Fides 1959. 124 pp.

L'OFFRANDE DES BERGERS (contes pour Noël), by Armand Payot. Labor et Fides 1959. 78 pp.

LE PROPHÈTE HABAQUQ, by Wilhelm Vischer, translated from the German by A. Cavin. Labor et Fides 1959. 64 pp.

The following books have been received from the SCM Press, London :

THE CHRISTOLOGY OF THE NEW TESTAMENT, by Oscar Cullmann. 350 pp. 42s.

PAUL AND THE SALVATION OF MANKIND, by Johannes Munck. 352 pp. 42s.

THE BAPTISMAL SACRIFICE, by George Every. Studies in Ministry and Worship. 112 pp. 9s. 6d.

THE MISSIONARY CHURCH IN EAST AND WEST, ed. Charles West and David Paton. Studies in Ministry and Worship. 136 pp. 9s. 6d.

THE MASTER'S MEN, by William Barclay. Religious Book Club Selection. 125 pp. 8s. 6d.

THIS IS LIFE : A BOOK FOR THE BUSY, by a Religious of CSMV. Religious Book Club Selection. 128 pp. 8s. 6d.

JESUS AND HIS STORY, by E. Stauffer. 192 pp. 12s. 6d.

THE DYING AND LIVING LORD, by H. Gollwitzer. Paper cover, 128 pp. 5s.

JESUS CHRIST AND MYTHOLOGY, by R. Bultmann. Paper cover, 99 pp. 6s.

THE REUNION OF THE CHURCH, by J. E. Lesslie Newbigin. Revised Edition. 224 pp. 21s.

LORDSHIP AND DISCIPLESHIP, by E. Schweizer. Studies in Biblical Theology. 136 pp. 10s. 6d.

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